K E Y
OF
Paradise
Opening
The Gate to Eter
Salvation.
The last Edition much Cor

At S. OMERS
Permissu Superior. 1 6 7 .

138. 9.

To the lover of Piety.

THe ſucceſs of theſe ſweet Devotions has drawn on a Review, and the Review a few Alterations with ſome Additions for the Increaſe of Piety. A conſtant and daily Practiſe muſt be the Teſt, and will I hope, by an exact trial, find the Contents to be of pure Gold. It were pitty, Heaven being the only Cloſet of Happineſs, and to laſt for ever, ſhould by the neglect of Devotion not ſeem to deſerve a Golden KEY.

January hath xxxi days.

a 1 Circumcision of our Lord
b 2 S. Aldar Abbot
3 S. Meliorus Martyr
d 4 S. Croniack Monck
e 5 S. *Edw. King and Conf.*
f 6
g 7 S. Ced. B. of London
a 8 S. William B. of York
b 9 S. Adrian Abbot
10 S. Sethird Virgin
d 11 S. Higinius Pope M.
e 12 S. Benedi. Abbot of Wire
f 13 S. Kentigern Abbot
g 14 S. *Hilary Bishop*
a 15 S. Paul first Hermite & S. Maurus
16 S. Marcellus Pope M.
b 17 S. Anthony Abbot
d 18 *Chair of S. Peter at Rome*
e 19 S. Wolstan B. of Worcest.
f 20 S. *Fabian and Sebastian*
g 21 S. Agnes Virg M.
a 22 S. Vinc. and Anast. M M.
b 23 S. Emerentiana Virgin M.
24 S. Timothy Bishop
d 25 *Conversion of S. Paul*
e 26 S. Policarp Bishop
f 27 S. John Chrisostom Bp. & Conf.

g	28	S. Agnes apparition
a	29	S. Gildas Abbot
b	30	S. Amnichad Monk
c	31	S. Adaman Prieſt

February hath xxviij. days.

d	1	S. Ignatius B and M.
e	2	Purification of our B. Lady
f	3	S. Blaſe Biſhop and Mart.
g	4	S. Gilbert Confeſſor
a	5	S. Agatha Virg. M.
b	6	S. Dorothy Virg. M.
c	7	S. *Richard King*
d	8	S. Edelfiede Abbeſs
e	9	S. Apolonia Virgin M.
f	10	S. Wilfred Biſhop of *York*
g	11	S. *Will. Duke of Aquitain*
a	12	S. Edilwald Biſhop
b	13	S. Ermenild Q. of Mercia
c	14	S. Valentine Prieſt m.
d	15	S. Faust. Jovita, &c. M.
e	16	S. Tancone Biſhop
f	17	S. Finan Biſhop
g	18	S. Simeon Biſhop and M.
a	19	S. Acca Biſhop

S. Mil,

b	20	S. Mildred Virgin
c	21	S. Cimbert Biſhop
d	22	*Chair of S. Peter at Ant*
e	23	S Milburga Virgin Faſt
f	24	S. Matthias Apoſtle
g	25	S. Furſeus Abbot
a	26	S. John Biſhop
b	27	S. Sexulf Biſhop
c	28	S. Oſwald B. of York

In the Leap Year, February has 29. Days; in other years it has but 28.

March hath xxxj. days.

d	1	S. *David Biſhop*
e	2	S. Chad Biſhop
f	3	S. Wenlock Abbot
g	4	S. Lucius Pope and Mart.
a	5	S. Wilgiſe Confeſſor
b	6	S. Frodoline Abbot
c	7	S. *Tomas of Aquine Conf. and Dr.*
d	8	S. Felix Biſhop
e	9	Forty holy Martyrs
f	10	S Himeline Ermite
g	11	S Oſwin King and Martyr
a	12	S. *Gregory P. and Doctor*
b	13	S. Vigane Monk

b	14	S. Ceonulph King
c	15	S. Aristobulus Bishop
d	16	S. Alrede Abbot
e	17	S. *Patriack B shop* and *Conf.*
f	18	S. *Edw. King* and *Mart.*
g	19	
a		Joseph Confessor
b	20	S. Cuthbert Bishop
c	21	S. *Benedict the great Ab.*
d	22	S. Hamund Bishop
e	23	S. Egbert King
f	24	S. Lanfrank B. of Cant Fast
g	25	
a		Annunciation of B. Mary
b	26	S. Will. of Norwich M.
c	27	S. Archibald Abbot
d	28	S. Ermund King and m.
e	29	S. Baldred Confessor
f	30	S Paron Bishop
g	31	Transl of S. Adelm B.

April hath xxx days.

a	1	*Conversion of S. Mary Magd.*
b	2	S. Francis of Paula Conf.
c	3	S. *Richard B. of Chicheſt.*
d	4	S. Guire Prieſt
e	5	S. Vincent Confeſſor

e	6	S. Ethelwold King
f	7	S. Sigene Abbot
g	8	S. Duvianus Confeſſor
a	9	S. Frithſtan Biſhop
b	10	*Eſchillus* Biſhop and M.
c	11	S. Leo Pope & *Confeſſ.*
d	12	S. Hugh Biſhop of Roan
e	13	S. Elfled a Virgin.
f	14	S. Tiburtius, Valer. *&c.* M.
g	15	Tranſl. of S. Oſwald Bp.
a	16	*Tranſl of* S. *Alban*
b	17	S. Anicetus Pope and M.
c	18	S. Oſwin Monk
d	19	S. Elphege *B. of Cant.*
e	20	S. Ceadwal King
f	21	S. *Anſelm B. of Cant.*
g	22	S. Soter and Caius Popes and M.
a	23	S. *George Martyr*
b	24	S. Mellitus Biſhop
c	25	S. *Mark Evangeliſt*
d	26	S. Cletus and Marcel P P.& M.M.
e	27	S. Walburga Virgin
f	28	S. Vitalis Martyr
g	29	S. Katherine of Sienna Virgin
a	30	S. Enconwald B. of Lond.

b	1	S. Philip and Jacob Apoſt.
c	2	S. Athanaſius Biſhop and Conf.
d	3	Invention of the H. Croſs
e	4	S. Monica Widow
f	5	S Algive Queen
g	6	S *John Port. Latin.*
a	7	S. *John of Beverly*
b	8	Apparition of S. Michael
c	9	S. Gregory Nazianzen Biſhop
d	10	S. Gordian and Epi. M.
e	11	S. Fremund King and Mr
f	12	S. Nereus, Achilleus, *&c.*
g	13	S. Merwin Virgin
a	14	St. Boniface Martyr
b	15	S. Dymna Virgin Martyr
c	16	S. Brandon Abbot
d	17	Tranſl. of 11000 Virgins
e	18	S. Sewal Biſhop
f	19	S Pudentiana Virgin
g	20	S. *Ethelbert King and M.*
a	21	S. Godrick Hermite
b	22	S. Julia Virgin
c	23	S. William of Rocheſter
d	24	S. Joan Widow
e	25	S. *Philip Nerius*
f	26	S. *Auſtin Biſhop of Cant.*
g	27	S *Bede Prieſt*

a	28	S. Jonas Abbot
b	29	S. Burien Virgin
c	30	S. Felix Prieſt and Martyr
d	31	S. Petronella Virgin

June hath xxxv days

e	1	S. Romwald Biſhop
f	2	S. *Malcolm King of* Scotland
g	3	S. Eleutherius Ermite
a	4	S. Petrock Biſhop of Cornwal
b	5	S. Boniface B. and M.
c	6	S. Gudwal Biſhop
d	7	S. *Robert Abbot*
e	8	S. William B. of *York*
f	9	S. Columb the great
g	10	S. *Margaret Q. of* Scot.
a	11	S. *Barnaby Apoſtle*
b	12	S. Baſilides, Cirin. *&c.* M.
c	13	S. Anthony of *Padua* Conf.
d	14	S. Baſil the great Biſhop & Conf.
e	15	S. Vitus Modeſt. *&c.* M.
f	16	S. *Richard B. of Chicheſter.*
g	17	S. Botolph Abbot
a	18	S. Marcus and Marcell. M.
b	19	S. Gervaſius and Prot. M.

	20	S. Edward King and M.
b	21	S. Engelmund martyr
c	22	S. *Alban Protom. of Brit.*
d	23	S. Audry Virgin. Fast
e	24	Nativity of S. John Bapt.
f	25	S. Amphibal martyr
g	26	S. John and Paul M.
	27	S. Levine Bishop and m.
a	28	S. Leo Pope and Conf. Fast
b	29	S. Peter and Paul Apo.
c	30	*Commemor. of S. Paul.*

July hath xxxi days.

d	1	S. Romwald Bishop of Dublin
e	2	*Visitation of our B. Lady*
f	3	S. Guthagon Confessor
	4	S. Odo B. of Canterbury
g	5	S. Mudwene abbess
a	6	S. Sexburga Queen
b	7	*Transl. of S. Th. of Cant.*
c	8	S. Grimbald abbot
d	9	S. Edilburga Queen
e	10	Seven Brethren Martyrs
	11	S. Pius Pope and martyr
f	12	S. Nabor and Felix martyrs
g	13	S. Anaclete Pope and m.

Bona-

f	14	Bonaventure Biſhop and Dr.
g	15	s. *Swithin B. of Winchester*
a	16	Oſmund Biſhop of Sarum
b	17	s. *Kenelm King and m.*
c	18	s. Simphoroſa, *&c.* m.
d	19	Dimon Monk
e	20	Margaret Virgin and M.
f	21	Praxedes Virgin
g	22	s. *Mary Magdalen*
a	23	s Apolinaris B. and M.
b	24	s. Chriſtine V. and m. Faſt
c	25	s. James Apoſtle
d	26	s. Ann mother of B. Mary
e	27	s. Pantaleon martyr
f	28	s. Nazarius, Celſus, *&c.* M.
g	29	s. Martha Virgin & s. Fælix. P.
a	30	s. Abdon and Sen: M.
b	31	s. *Ignatius founder of the Society of Jeſus.*

Auguſt hath xxxj days.

c	1	s. *Peter ad Vincula*
		s. Ethelwold Biſhop
d	2	s. Stephen Pope and m.
e	3	Invent. Steph. Protomartyr

Dom:

f 4 s. *Dominick Conf. Founder, &c.*
g 5 *Our B. Lady at Nives*
a 6 *Transfig. of our Lord*
b 7 s. Claudia matron
c 8 s. Cyriac. Largus, *&c.* V.
d 9 s Hugh B. of Ely. Faſt.
e 10 s. Laurence Martyr
f 11 s. Gilbert B. of Chicheſter
g 12 s Clare Virgin
a 13 s. Hippolitus and Caſſ. m.
b 14 s. Euſebius Confeſſ. Faſt
c 15 Aſſumpt. of our B. Lady.
d 16 s. Thomas monk and m.
e 17 s. *Thomas of Hartford*
f 18 s. *Helen Empreſs*
g 19 s. Glintank King and m.
a 20 s. *Bernard Abbot*
b 21 s. Richard of *S.* Andrews
c 22 s. Tim. and his fellows m.
d 23 s. Juſtin. monk m. Faſt
e 24 s. Bartholomew Apoſtle
f 25 s. *Lewis King of France.*
g 26 s Zepherine Pope and m.
a 27 s. Decuman Hermite
b 28 s. *Auſtin Biſhop and Dr.*
c 29 *Decollation of S. Joh. Baptiſt*
d 30 s. Fiaker Confeſſor
e 31 s Aidan Biſhop of Lindisfarn.

f 1 s. Giles abbot
g 2 s. Adaman abbot
a 3 s Fotlian Bishop and m.
b 4 *Transl of S. Cuthbert Bp.*
c 5 s. Altho abbot
d 6 s. Bega Virgin.
e 7 Transl. of *S.* Dun. Bp. Fast
f 8 Nativity of our B. Lady
g 9 s. Gorgonius martyr
a 10 s. Nicolas of Tolent Conf.
b 11 s. Protus and Hyacintha. m.
c 12 s. Eanswida abbess.
d 13 s. Werenfrid Priest.
e 14 *Exaltation of the H. Cross.*
f 15 s. Kineburga Queen
g 16 s. Cornelius and Cyprian m.
a 17 s. Stephen and Socrates m.
b 18 Transl. of *S.* Winock
c 19 s. Januarius Bishop and Mart.
d 20 s. Eustachius martyr. Fast
e 21 s Matthew Apostle
f 22 s. Maurice M. with his fellows
g 23 s. Tecla Virgin and Mart.
a 24 s. Winebald abbot
b 25 s. Ceolfrid abbot
c 26 s. Cyprian and Justina M.
d 27 s. Cosm. and Dami. M.

s. Lioba

e 28 s. Lioba Abbeſs.
f 29 Dedic. of S. Mich. Arch-angel
g 30 s. Hieron Pr. Conf. and Doct.

October hath xxxj days.

a 1 s. Remigius B. and conf.
Angel-Guardian
b 2 s. *Thomas B ſh. of Hereford*
c 3 s Gerard abbot
d 4 s *Francis Confeſſr Founder, &c.*
e 5 s. Placidus monk
f 6 s. Comire abbot
g 7 s. Mark Pope & M.
a 8 s. Geyne Virgin
b 9 s. Dennis Biſhop and m.
c 10 s. Paulin Biſhp. of York
d 11 s. Edilburga Abbeſs
e 12 s. *Wilfrid Biſhop of York*
f 13 *Tranſl. of St. Edw. King*
g 14 s. Caliſtus Pope and m.
a 15 s Tecla abbeſs
b 16 s. Lullus Biſhop of Mentz
c 17 Tranſl of s. Audry
d 18 s. *Luke Evangeliſt*
e 19 s. Fridiſwida Virgin

Wen-

f 20 s. Wendelin abbot
g 21 s. *Ursula Virg. and m.*
a 22 s. Cordula Virg and m.
b 23 s. Sira Virgin
c 24 s. Maglore Bishop
d 25 s. Chrysant & Darius m.
e 26 Evaristus P and martyr.
f 27 Tran. of s. Rom. B. Fast
g 28 s. Simon and Jude Apostles
a 29 s. Eadfine Bishop of Cant.
b 30 s. Egelnoth Bishop of Canterb.
c 31 s. Foilan Bishop and m Fast

November hath xxx days.

d 1 The Feast of all Saints
e 2 *Comm. m. are of all souls*
f 3 s. *Winefride V. and M.*
g 4 s. Vitalis and Agricola M.
a 5 s. Malachy Bishop
b 6 s. Winock abbot
c 7 s. Willebrord Bishop and confess.
d 8 s. Willehade Bishop and confess.
e 9 *Ded. of our Sa Church*
f 10 s. Triphon, Resp. &c m.
g 11 s. Martin Bishop and confessor
a 12 s. *Martin Pope and Mart.*

Kil-

b 13 s. Kilian Biſhop
c 14 s. Laurence B. of Dublin
d 15 s. Maclove Biſhop
e 16 s. *Edmund Biſhop of Cant.*
f 17 s. Greg. Thaumaturgus,
g 18 *Ded. of s. Peters Church*
a 19 s. Pontian Pope and M.
b 20 s. Edmund King and M.
c 21 *Preſentation of the B Laly*
d 22 s. Cecilly Virgin and M.
e 23 s. Clement Pope and M.
f 24 s. Chryſogonus Mart.
g 25 s *Katherine Virg. and M.*
a 26 s. Peter Biſhop of Alexandria
b 27 s. Oda Virg. of Scotland
c 28 s. Edwald Hermite
d 29 s. Saturnin Martyr. Faſt
e 30 S. Andrew Apoſtle

December hath xxxj days

f 1 s. Daniel Biſhop of Bangor
g 2 s. *Lucius King of Brittain*
a 3 s. *Fran. Xavier*
b 4 s. Oſmund Biſhop
c 5 s. Sabbas Abbot

Nicho-

d 6 s. *Nicholas Biſhop and Conf.*
e 7 s. *Ambroſe Bp. Dr. and Conf.*
f 8 *Conception of B. Lady*
g 9 s. *Ethelgine* abbeſs
a 10 s. Melchiades P. and M.
b 11 s. Damaſus Pope.
c 12 s. Elfrede V. of Crowland
d 13 s. *Lucy Virg. and Martyr*
e 14 s. Mimborine abbot.
f 15 s. Hilda abbeſs, and s. *Euſebius* M.
g 16 s. Bean *Biſhop.*
a 17 s. Tetta abbeſs.
b 18 s. Winebald abbot.
c 19 s. Macarius abbot.
d 20 s. Comogel abbot. Faſt
e 21 S. Thomas Apoſtle.
f 22 s. Hildelide Virgin.
g 23 s. Inthware Virgin.
a 24 s. Ruth monk.
b 25 The Nativity of our Lord.
c 26 S. [illegible] Martyr.
d 27 S. John Apoſt. and Evang.
e 28 Holy Innocents M.
f 29 s. *Thomas B. of Cant. Martyr.*
g 30 s. Euſtach abbot.
a 31 S. Sylveſter P. and Confeſſor.

A Table to find out the moveable Feasts for 18 years, according to the English accompt.

Year of our Lord.	Dom. Letter.	Easter-day.	Whit-sunday.
1675	C	4 April	23 May
1676	B A	26 Mar.	14 May
1677	G	15 April	3 June
1678	F	31 Mar.	19 May
1679	E	20 April	8 June
1680	D C	11 April	30 May
1681	B	3 April	22 May
1682	A	16 April	4 June
1683	G	8 April	27 May
1684	F E	30 May	18 May
1685	D	19 April	7 June
1686	C	4 April	23 May
1687	B	27 Mar.	15 May
1688	A G	15 April	3 June
1689	F	31 May	19 May
1690	E	20 April	8 June
1691	D	12 April	31 May
1692	C B	27 Mar.	15 May

Holy days throughout the Year, according to the 1 ſt Inſtitution.

ALl Sundays, New-years-day, and Twelf-day; The Purification, Annunciation, Aſſumption, and Nativity of our B. Lady; all the twelve Apoſtles, S. Joſeph, the Invention of the Holy Croſs, S. John Baptiſt, S. Ann the Mother of our B. Lady, S. Laurence, S. Michael, All Saints, Chriſtmaſs-day, S. Stephen, Holy Innocents, S. Silveſter, and one of the principal Patrons of a City, Province, or Kingdom.

The moveable Holy Days.

EAſter day, with two days next following: Aſcenſion day, Whitſunday, and two days next following; Corpus Chriſti day.

Faſting Days.

ALl the Lent (except Sundays) Ember-days, the Eves of Chriſtmaſs

ma's and Whitſunday; of the Nativity, Purification, Annuntiation and Aſſumption of our B. Lady; of all Saints, of all the twelve Apoſtles, (except S. John *Evangeliſt*, and S Philip and Jacob) of the Nativity of *S.* John Baptiſt, and S. Laurence, all Fridays, except within the twelve days, and *Eaſter* week, which many extend to all the Fridays) between Eaſter and Aſcenſion; Saturday abſtinence from fleſh; Munday and Wedneſday next before Aſcenſion, are faſted, but on Tueſday cuſtom allows to eat two meals of white-meats or fiſh, on S. Marks day we abſtain from fleſh if it fall not in *Eaſter*-week. So likewiſe if the Annunciation of our B Lady fall in *Eaſter* week, the *Eve* is not faſted. Theſe are the Feaſts and Faſts of Obligation; but becauſe ſeveral Countreys have ſeveral cuſtoms, let every one follow the councel of the learned, and the practiſe of the devout people, where he lives.

Wednesday, Friday, and Saturday next following the first Sunday in Lent, Whitsunday, the Exaltation of the Holy Crois, & S. Lucies day, are the *Ember* days.

Of Advent.

THe first Sunday of Advent is always that which either falls on *S.* Andrews day, or the next to it, before or after.

Of the time of Marriage.

THe solemnizing of Marriage is forbidden from the first Sunday of Advent, till after Twelf-day, and from the beginning of Lent, till Low-Sunday; all other days it may be solemnized.

The Contents of the Book.

A Daily Exercise page 1
An Introduction to Christian Faith 8
The beginning of the Gospel according to St. John 18
A godly Dialogue concerning Contrition and Attrition 20
An Act of Contrition 32
A Dialogue of meditation 52
An Entertainment of good thoughts 63
A Brief Exhortation to the often frequenting the sacrament of Penance 71
A Prayer to be said before we go to Confession 77
Instructions for examining our Conscience 83
An Examen of Conscience 97
A shorter method of Confession 123
A Treatise of Indulgences 129
A brief preparation for receiving the B. Sacrament 154
A Prayer after receiving 157

The

A DAILY EXERCISE.

When thou riſeſt in the morning, ſigning thy ſelf with the ſign of the holy Croſs, ſay:

IN the name of the Father and of the Son, and of the holy Ghoſt. *This done, thy hands joyned before the breaſt, ſay:* Amen. Bleſſed be the holy, and undivided Trinity, now and for ever, world without end; Amen. *Our Father*, &c. *Hail Mary*, &c. *I believe in God*, &c. Then ſay,

I Confeſs unto Almighty God, to B. *Mary*, ever Virgin, to B. Michael the Archangel, to B. John Baptiſt, to the holy Apoſtles Peter and Paul, and to all

the Saints, for that I have sinned exceedingly, in thought, word, and deed; my fault, my fault, my most grievous fault. Therefore I beseech B. Mary, ever Virgin, B. Michael the Archangel, B. John Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray for me unto our Lord God.

Vers. Almighty God have mercy on us, and forgiving our sins, bring us to life everlasting. *Resp.* Amen. *Vers.* Almighty and most merciful Lord, give unto us pardon, absolution and remission of our sins. *Resp.* Amen. Vouchsafe, O Lord, to keep us this day without sin. Be merciful unto us, O Lord be merciful. Let thy mercy, O Lord, be in us, even as we have hoped on thee. O Lord, hear my prayer. And let my cry come unto thee. *Let us pray.*

O

O Lord God Almighty, who hast brought us unto the beginning of this day: save us by thy power, to the end that this day we fall into no sin, but that always our words may proceed, and our thoughts and works may be directed, to perform thy justice, through our Lord Jesus Christ. Amen.

The Blessing.

OUr Lord bless us, and defend us from all evil, and bring us unto eternal life: And let the soule of the faithful through the mercy of God, rest in peace. Amen.

When

When in the Morning, Noon, and Evening, the sign of the Ave-Bel is given, say, at the first toll.

THe Angel of our Lord brought word unto Mary; and she conceived of the holy Ghost. Hail Mary, *&c. At the second toll.* Behold the handmaid of our Lord: be it unto me, according to thy word. Hail Mary, *&c. At the third toll.* And the Word was made flesh, and dwelt in us, Hail Mary, *&c.*

Let us pray.

WE beseech thee, O Lord, infuse thy grace into our minds, that we who by the Angels message have known the Incarnation of Christ thy Son, may by his passion and Cross be brought to the glory of Resurrection, Through Christ our Lord. *Amen.*

When

When thou goeſt to bed, bleſſing thy ſelf with the ſign of the Croſs, ſay.

IN the name of the Father, and of the Son, and of the Holy Ghoſt. *Then thy hands joyned before thy breaſt, ſay,* Amen. Bleſſed be the holy and undivided Trinity, now and for ever, world without end. Amen. Our Father, *&c.* Hail Mary, *&c.* I believe in God, *&c.* I confeſs.

Then make this act of Contrition.

O My Lord Jeſus Chriſt, true God and Man, my Creator and Redeemer, thou being who thou art, and for that I love thee above all things, it grieves me from the bottom of my heart, that I have offended thy divine Majeſty: Loe here I firmly purpoſe never to ſin any more, and to flye

all occasions of offending thee; as also to confess my sins, and fulfil the penance which shall be enjoyned me for the same. And for love of thee, I do freely pardon all my enemies: and do offer my life, my words, and works in satisfaction for my sins. Wherefore I most humbly beseech thee, trusting in thy infinit goodness and mercy, that by the merits of thy most precious blood and passion, thou would'st pardon me, and give me grace to amend my life, and to persever in thy favour until death. Amen.

Let us Pray.

VIsit we beseech thee, O Lord, this habitation, and drive far from it, all the snares of the enemy; let thy holy Angels dwell therein, who may keep

us in peace: and thy blessing be upon us for ever. Through our Lord Jesus Christ. Amen.

The blessing.

THE Almighty, and merciful Lord, Father, Son, and Holy Ghost, bless, and keep us for ever. Amen.

THE

The Key OF PARADISE.

An Introduction to the Christian Faith.

The Apostles Creed.

I Believe in God the Father Almighty; Creator of Heaven and Earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate,

Pilate, was Crucified, Dead and Buried, deſcended into Hell, the third day he roſe again from the Dead, aſcended to Heaven, ſitteth at the right hand of God the Father Almighty, from thence he ſhall come to judge the quick and the dead. I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, Forgiveneſs of ſins, Reſurrection of the fleſh, and life everlaſting. *Amen.*

Our Lords Prayer.

OUr Father that art in Heaven, Hallowed be thy Name: thy Kingdom come: thy will be done in Earth, as it is in Heaven: give us this day our daily bread: and forgive us our debts, as we alſo forgive our debters: and

lead us not into temptation; but deliver us from evil. *Amen.*

The Angelical Salutation.

HAil Mary full of grace, our Lord is with thee; bleſſed art thou amongſt women, and bleſſed is the fruit of thy Womb, Jeſus. Holy Mary, Mother of God, pray for us ſinners, now, and in the hour of our death. *Amen.*

The ten Commandements of God, which are contained in the Decalogue.

I *Am the Lord thy God, who brought thee out of the Land of* Egypt, *out of the houſe of Bondage.*

1. Thou ſhalt not have ſtrange Gods before me.

2. Thou

2. Thou ſhalt not take the Name of the Lord thy God in vain: for our Lord will not hold him guiltleſs that ſhall take the Name of his Lord God vainly.

3. Remember that thou ſanctifie the Sabbath day.

4. Honour thy Father and thy Mother.

5. Thou ſhalt not Kill.

6. Thou ſhall not commit Adultery

7. Thou ſhalt not ſteal.

8. Thou ſhalt not ſpeak falſe witneſs againſt thy Neighbour.

9. Thou ſhalt not covet thy Neighbours houſe.

10. Neither ſhalt thou deſire his Wife, nor Servant, nor Handmaid, nor Oxe, nor Aſſe, nor any thing that is his.

The

The seven Sacraments of the holy Catholick Church.

Baptiſme, Confirmation, the Euchariſt, Pennance, Extream Unction, Order, and Matrimony.

The Theological Vertues.

Faith, Hope, and Charity.

The Cardinal Vertues.

Prudence, Temperance, Juſtice, and Fortitude.

The gift of the Holy Ghoſt.

Wiſdom, Underſtanding, Counſel, Fortitude, Science, Piety, and the fear of our Lord.

The fruits of the Holy Ghoſt.

Charity, Gladneſs, Peace, Patience, Benignity, Goodneſs, Longanimity, Meekneſs, Faith, Modeſty, Con-

Continency, and Chastity.

The Precepts of Charity.

1. Thou shalt love our Lord thy God, from thy whole heart, and with thy whole soul, and with thy whole mind.

2. Thou shalt love thy neighbour as thy self.

The Precepts of the Church.

1. To celebrate the appointed festival days of the Church, in abstaining from servile works.

2. To hear reverently the sacred office of the Mass on Sunday, and Holy-days.

3. To fast the Lent, the four Ember weeks, and the Eves, according to the custom of the Church, and Friday, and Saturday to abstain from flesh.

4. To confess thy sins to an ap-

proved Priest, and to receive the holy Eucharist at the feast of Easter: and to do these things, at least, once in the year.

5. Not to solemnize Marriage on the days forbidden by the Church.

The spiritual works of Mercy.

1. To teach the ignorant.
2. To correct the sinner.
3. To assist by counsel, him that needs it.
4. To comfort the afflicted.
5. Patiently to suffer injuries.
6. To pardon offences.
7. To pray for the living and the dead, and thy persecutors.

The corporeal works of Mercy.

1. To feed the hungry.
2. To give drink to the thirsty.

3. To

3. To harbour the ſtranger.
4. To cloath the naked.
5. To viſit the ſick, and thoſe that be in priſon.
6. To redeem the captive.
7. To bury the dead.

The Eight Beatitudes.

1. Bleſſed are the poor in ſpirit, for theirs is the kingdom of Heaven.
2. Bleſſed are the meek, for they ſhall poſſeſs the Earth.
3. Bleſſed are they that mourn, for they ſhall be comforted.
4. Bleſſed are they that hunger and thirſt after Juſtice, for they ſhall be filled.
5. Bleſſed are the merciful, for they ſhall obtain mercy.
6. Bleſſed are the clean of heart, for they ſhall ſee God.

7. Bleſſed are the peace-makers, for they ſhall be called the Sons of God.

8. Bleſſed are they that ſuffer perſecution for juſtice, for theirs is the kingdom of Heaven.

The Five bodily Senſes.

Sight, Hearing, Smelling, Taſte, and Touching.

The ſeven Capital Sins, which are commonly called Deadly.

	Contrary Virtues.	
Pride,		Humility,
Covetouſneſs,		Liberality,
Lechery,		Chaſtity,
Wrath,		Meekneſs.
Gluttony,		Abſtinence,
Envy,		Patience,
Sloth.		Devotion.

Six

Six Sins against the Holy Ghost.

1. Presumption of God's mercy,
2. Despair,
3. Impugning the known Truth,
4. Envy at anothers spiritual good,
5. Obstinacy in sin,
6. Final Impenitence.

Four sins crying to Heaven for vengeance.

1. Wilful Murder, 2. Sodomy, 3. Oppression of the Poor, 4. Defrauding Labourers of their Wages.

Three Eminent good Works.

1. Alms-deeds, or works of mercy, 2. Prayer, 3. Fasting.

Three Evangelical Counsels.

1. Voluntary Poverty, 2. Perpetual Chastity, 3. Intire Obedience.

The Four last Things to be remembred.

1. Death, 2. Judgment, 3. Hell, 4. Heaven.

The beginning of the Holy Gospel, according to St. JOHN.

Glory be to thee, O Lord,

IN the beginning was the Word, and the Word was with God, and God

God was the Word. This was in the beginning with God. All things were made by him: and without him was made nothing. That which was made in him was life, and the life, was the light of men: and the light ſhined in darkneſs, and darkneſs did not comprehend it. There was a man ſent from God, whoſe name was *John*. This man came for teſtimony, to give teſtimony of the light, that all might believe through him. He was not the light, but to give teſtimony of the light. It was the true light which lightneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the Sons of God, to thoſe that believe

in his Name: who, not of blood, nor of the will of the flesh, nor the will of man, but of God are born. *And the Word was made flesh*, and dwelt in us (and we saw the glory of him, glory as it were of the only begotten of the Father) full of grace and verity.

Thanks be to God.

A godly Dialogue

Between

Contrition and Attrition.

Demand.

I Have heard much speech of Contrition, as of a thing very greatly importing the saving of the soul: Tell me, I pray you, how necessary it

it is; for I have a great desire to know.

Answer. Contrition is a matter of so great ragard and moment, as whosoever has it truly and indeed, though he have commited the greatest sins in the world, he shall have pardon of them, & be reconciled again to the grace, favour, and amity of God, and if he should dye on a suddain without confession (for want of means to do it) or without the receiving of any other Sacrament, we must not make any doubt of his salvation. Again, if any have his soul burdened with any mortal sin whatsoever, if he should come to dye therein, though he have Attrition (in case he receives not some Sacrament) he shall questionless be damned for ever.

Dem. What difference is there be-

tween Contrition and Attrition, for I cannot yet distinguish the one from the other: and yet your answer gives me enough to understand, that there is a very great difference between them.

Ans. You shall never understand this difference, unless you know first what Contrition is, and what Attrition also, and what the definitions of them both be.

Dem. You say very well. What then is Contrition?

Ans. Contrition is a perfect sorrow, and horrour, that man has, for having commited sin, and this for that he loves God with a sovereign and singular love. By which words I say, that the principal foundation of Contritoin, is the love of God above all things: & this love of God, and consideration that a sinner has his being from the goodness and perfection

fection divine, cauſes that whoſoever has this Contrition, is ſorry from his heart, that he has offended ſo good a God. But in all this a man muſt preſuppoſe faith in Jeſus Chriſt our Lord, without which impoſſible it is to pleaſe God.

Dem. And what is Attrition?

Anſ. It is a ſorrow, that a ſinner has of his ſins, which is not founded principally in the love of God above all things, but in the fear of the pains of hell, or in the conſideration of the foulneſs of ſin, or in ſome other the like thing.

Dem. But I deſire further to underſtand, if the ſorrow to have offended God for fear of damnation or for reſpect of the conſiderations which you have alledged, be good or ill?

Anſ. It is not ill, but good, and it is God's gift, and diſpoſes the ſoul

ſoul to the purchaſing of grace, becauſe it goes accompanied with the hatred of ſin, and with a purpoſe of amendment. But yet ſuch a ſorrow is not perfect Contrition, becauſe it has not ſo perfect a foundation, as true Contrition requires, and therefore ſuch ſorrow is called Attrition, or (which is the ſame) imperfect Contrition.

Dem. If one ſhould confeſs himſelf actually and Sacramentally with Attrition alone, ſhould he obtain pardon of his ſins, and ſhould he be put thereby into the grace of God again?

Anſ. Yea, for by the vertue of the Sacrament, the ſinner of attrite becomes contrite: and therefore, amongſt other reaſons, it imports much to go often to Confeſſion, for as much as what Attrition cannot effect it ſelf, it effects by vertue of

of the Sacrament of Confeſſion.

Dem. That which you ſay, I conclude, that to obtain the grace of God it is enough for me to make Acts of Attrition; and for the reſt to have a care to come often to Confeſſion: and therefore will I content me with it, without further troubling my ſelf to make the Acts of Contrition, which methinks be very hard.

Anſ. You ſhall do well to confeſs often, as they do alſo well who do accuſtom to exerciſe frequent Acts of Contrition. For though a man by making theſe Acts of Contrition may obtain the grace of God, without going to Confeſſion (though he muſt have a purpoſe to do it, at leaſt when the precept bindes him) yet in regard of the difficulty of having true Contrition, and conſequently of the doubtfulneſs that there always

is,

is, as long as we are in this life, to know whether we be truely contrite or no, a man muſt joyn Contrition with frequent Confeſſion, to be the better aſſured of that which imports us ſo much, as is our ſalvation. And how much more requiſite then is it, for him to go to Confeſſion, who ſeems not to have any other ſorrow, then that of Attrition, or imperfect Contrition. Wherefore touching tha which you ſaid a little before, that you would content your ſelf with ma king of the Acts of Attrition alone, you deceive your ſelf very much.

Dem. Give me ſome reaſon of that which you ſay, and of my miſtake, if I be deceived.

Anſ. The reaſon of that which I ſay, is manifeſt. For if by your own miſcarriage, you offend God mortally, you ſhall not have your ghoſtly Father always at hand, to make your con-

feſſion unto him preſently after you ſinned. And it may further happen, that you ſhall not have time to go to confeſſion, for you may dye upon the ſuddain, and though you ſhould have convenience to confeſs, this is the greateſt evil of all, to continue an enemy of God (conſidering Attrition alone, though it ſhould go accompanyed with a purpoſe of Confeſſion, makes us not his friends) and to loſe the principal merit of all the good works, that you ſhall do, from the time you have offended God, until the time you ſhall go to Confeſſion, and receive his grace again. And what greater damage and loſs can there be occaſioned or imagined, then this?

Dem. You have told me ſo great priviledges of Contrition, as I much deſire to know how it is to be practiſed.

Anſ.

Anſ. Contrition comprehends three particular Acts.

Dem. What is the firſt Act?

Anſ. The firſt Act, is a ſorrow above all other ſorrows, for having offended the Majeſty of God, becauſe he is God, and ſo worthy to be loved, obeyed, honoured above all things.

Dem. With what conſiderations may a man move himſelf, to this ſorrow, and confirm it in his ſoul?

Anſ. It will profit to conſider the good that is loſt, and foregone by one mortal ſin, which is the grace and amity of God: a good that ſurpaſſes all other goods, and therefore the loſs ſhould cauſe much greater ſorrow, then the loſs of all other goods put together, as be the temporal goods of man, health, life, honour, *&c.* Secondly, it will profit to conſider the damage, and hurt

that but one mortal ſin brings us. For it makes us the enemies of God, the ſlaves of the devil, foul & ugly, abominable as be the devils, and damneth us to hell, there to broyl and be tormented for eternity. Evils by infinite degrees ſurmounting all the evils, hurts, loſſes, and torments of this world, though they ſhould be put all together. And therefore it were requiſite, that we ſhould be more ſorry for having committed one ſin; then for all other evils, that may poſſibly happen unto us: and if one mortal ſin draws ſo many, and ſo ſore evils after it, what will it then be to have the ſoul charged with many ſuch ſins?

Dem. What is the ſecond Act in Contrition?

Anſ. The ſecond Act is a firm purpoſe, founded upon the love of God above all things never to offend

ſend him any more, for any reſpect; that is, neither for the love of any good that I may hope for, by committing ſin, nor for fear of any evil that I may incurr by refuſing to ſin, ſeeing as I have ſaid, the good that I loſe by offending, greater then be all other goods put togeher that I might gain by my ſinning: and the damages and evils that the ſin brings, be greater thenbe all the evils aud loſſes, than can happen unto me, becauſe I am reſolved not to offend my God.

Dem. But tell me, what be thoſe particular purpoſes, that are to be made, and entertain'd in this general purpoſe, whereof you have ſpoken?

Anſ. This general purpoſe muſt comprehend in it ſelf, a reſolution to keep all God's commandements, and to diſcharge all the obligations of his office, with a firm purpoſe perfectly,

perfectly, from thence forth to accomplish and perform all that he is able; and in particular, he must have an intent to confess himself *Sacramentally* at least, when he shall be be bound by commandment so to do, and to shun all occasion of sin; to the end God, who is so good, may not be any more offended by him. He must further have a resolution to perform his penance: and to the end he may the better satisfy for his sins, he must offer unto God his life, his pains, his travels, and all the good works he shall do.

Dem. What is the third act in Contrition?

Anſ. It is a petition accompanied with the hope of obtaining pardon for all his sins and of the procuring grace for the amendment of himself, and of persevering in it till the very end.

Dem.

Dem. In what is this petition, and hope founded?

Anſ. In the goodneſs, and mercy of our Lord God, and in the merits of the moſt precious Blood and Paſſion of our Saviour Jeſus Chriſt.

Dem. Tell me now the practiſe of that which you have ſaid, that I may upon all occaſions help my ſelf therewith.

Anſ. The practiſe of this ſo excellent an act of contrition, muſt be exerciſed in this manner, by ſaying this prayer.

An Act of Contrition.

O My Lord Jeſus Chriſt, true God and man, who art my Creator and Redeemer, I am ſorry from my heart, that I have offended thee, and this for that thou art my God, and for that I love thee above

above all things: and I purpoſe ſtedfaſtly never to offend thee any more; and to keep my ſelf from all occaſions of ſin: I purpoſe alſo to confeſs my ſins, and to do the denance that ſhall be injoyned me. Moreover, I do offer unto thee for ſatisfaction of my ſins, my life, my travels, my pains, and all the good works that ever I ſhall do. And as I humbly crave of thee to pardon me my ſins; ſo I hope in thy infinite goodneſs and mercy that thou wilt pardon me, by the merits of thy moſt precious blood, death, and paſſion, and give me grace to amend, and perſever therein to the end of my life. Amen.

Dem. O this is a moſt heavenly and divine Doctrine. But tell me I pray you, how often ſhould a man exerciſe this act of Contrition?

Anſ. As often as a man falls into mor-

mortal ſin it will be good for him the very ſame inſtant to exerciſe this act of Contrition, for fear leſt death may take him away in ſo bad a ſtate, and he be adjudged to everlaſting fire: and alſo that he may not ſtay, even for a moment, in ſo abominable a ſtate. Moreover it is very good to exerciſe this act of Contrition twice a day, at the leaſt, in the morning at our upriſing, and at night at our going to reſt, and this, not to hazard ſo important a buſineſs, as is that of our eternal ſalvation.

Dem. I purpoſe, God willing, to do all this that you have told me without omitting any thing: and I beſeech God to grant you the reward of that comfort which you have cauſed to me, by teaching me ſo good and healthful a doctrine: and for recompenſe of ſuch a benefit, bethink your ſelf, wherein I may do you the like ſervice. *Anſ.*

Anſ. God vouchſafe to give you his grace, that you may be perſeverant in this good purpoſe. Pray alſo to God for me that I may do the ſame, and that by this means we may obtain to ſee one another in heaven, in the ſociety and company of all the Saints, where may we enjoy God for all eternity. Amen.

Reaſons why we ought to make the aforeſaid Act of Contrition.

THe firſt reaſon is, ſeeing the fear of God is the beginning of true wiſdom, therefore the firſt effect that it works in a man is to reconcile himſelf to God, which is performed by Contrition. And ſo it is very fit, that this ſhould be the firſt and principal care and thought, that every one ought every day to have. The

The ſecond reaſon is, for that all other devotions, though they be good, holy and very commendable, yet needs muſt they be founded upon Contrition; for as much, as without it they ſerve not the turn, before God, for the ſaving of our ſoul; whilſt on the contrary, Contrition alone is enough without them, when we cannot have them: wherefore every one ought to accuſtom himſelf more to the virtue of Contrition, then to any other, ſeeing it imports ſo much, and is ſo neceſſary.

The third is, for that other devotions are by an imprudency ſometimes recomended overmuch, in ſuch ſort, as the ſimple may be deceived, being perſwaded, that this is enough for them, and that they have gained all, when they exerciſe themſelves in ſuch devotions. Whence it comes

comes, that they take not any great care about reforming of their manners, and amending of their life. And on the contrary, this devotion of exerciſing the frequent acts of Contrition and repentance, is ſo profitable and neceſſary as it cannot be recommended enough. For when the ſoul is truly contrite, it cannot endure to entertain any mortal ſin within it, and it muſt needs be, that there is an amendment of life in him who goes on, continuing in this exerciſe, to iterate the frequent acts of Contrition, and ſorrow for his ſins.

The fourth is, for that, following the doctrine of ſome very grave and learned divines, it is an opinion very probable, that at the hour of death every one is bound by commandment, not to ſatisfie himſelf with the having of Attrition only, but he muſt further diſpoſe himſelf

himself to have true, and perfect Contrition. Therefore whosoever is not accustomed to this, whiles he is in good health, he will find much difficulty to practice it at the time of so troublesome a passage, that goes accompanied with so many pains, griefs, cares, and anguishes of mind. Wherefore we must, whiles we are well disposed and in good health, encourage one another (with the help of God) very often to exercise this art and trade, at the least twice a day, when we rise in the morning, and at night when we go to bed: and more then that, to teach as many others as we can, to exercise and frequent the same acts of Contrition every day.

The fifth is, for that we are not one moment assured of our lives, and it is an article of faith, that none can be saved who has committed,

but

but one mortal ſin, if at the leaſt he has not true Contrition and repentance for it, with purpoſe to go to Confeſſion at the time that binds; wherefore nothing is more neceſſary to aſſure us of the ſtate of our ſoul in this behalf, then to exerciſe this act of Contrition often, and every moment, if it were poſſible.

The ſixth is for that although following the common doctrine of divines, a man attrite before Confeſſion, becomes contrite by means of the ſaid Sacrament of Confeſſion; yet all have not ever the time and commodity of coming to confeſſion. And more then this, it often happens, that when the penitent comes to Confeſſion, he has not only no Contrition at all, but alſo no true Attrition neceſſary, or not (following the doctrine aforeſaid) enough, with the Sacrament, of attrite to make

make him contrite. Wherefore every one ſees well, how neceſſary it is for him to endeavour every day to make fervent acts of Contrition. For peradventure even with all this diligence there will be found many, who ſhall have great difficulty to arrive to true Attrition, and to that which is neceſſary with the Sacrament

The ſeventh is, for that though Chriſt our Saviour have a moſt particular and paternal Providence in behalf of his Holy Sacraments (and eſpecially for thoſe that be altogether neceſſary) to the end there ſhould not ordinarily be any default on the part of him, who adminiſters them, which would be to the exceeding great prejudice of him who ſhould receive them, yet it cannot be denyed, but that ſometimes there happens ſome defaults, which can not be ſufficiently ſupplyed by any other thing,

thing, without Contrition.

The eight is, that, as is gathered by the premiſes, there is nothing, that can (Contrition excepted) make us confident of our ſalvation; and on the contrary (when all other things fail, ſo it be without our fault) it alone, with a purpoſe to go to Confeſſion at the time required, aſſures us ſufficiently of everlaſting bliſs: therefore it manifeſtly appears, that a man is not to take any thing more to heart then this Contrition. And as it is the office of Preachers, and of Ghoſtly Fathers, if we believe the Apoſtle, to reconcile ſouls to God, it is not to be doubted, but that their greateſt care ought to be to endeavour, that we ever have in mind true and perfect Contrition: conſidering that by it we be immediately, and inſtantly reconciled to God.

The

The ninth is, for that seeing God doth the will of them who fear him: and that for the love of ten just persons only, he had a will to pardon the Sodomites and Gomorrheans; certain it is that if we practise this so holy and healthful a doctrine, and so acceptable unto God, his divine Majesty will withdraw his avenging hand, and the scurges which he threatens us for our sins, and will fill us with all the benedictions, that can possibly be desired both temporal and spiritual.

The tenth is, for that to amend our life, to root out vices, to subdue our body, and bring it into subjection by mortification and pennance, to go one forward in the exercise of vertue, to suffer adversities, both patiently and chearfully, frankly and with a noble mind, to forgive injuries done us, to increase day

day by day in the love of God and our neighbour, and in the knowledge that we ow unto God in regard of his benefits, and to profit in the practice of the works of mercy, and to perſever till the end in the exerciſe of all ſorts of good works: to come to all this, there is not a readier way then a fervent continuance in true and perfect Contrition; which grace a man comes to get by little and little, by accuſtoming himſelf to the exerciſe of theſe acts. And we alſo ſee on the contrary ſide, that many of them who ſeem to have profited well, come after ſome years of vertue, to fall moſt miſerably; which for the moſt part proceeds of nothing but that by degrees through their negligence they loſe this ſpirit of Contrition, and fear of God; and contradicting the holy Ghoſt, they do not greatly troub-

le

trouble themſelves for their ſins already pardoned, as they preſume. And therefore every one ſhall do exceeding well often to renew this ſpirit, and reiterate theſe acts of true Contrition.

A ſhort and profitable Examen of Conſcience to be made thrice a day, Morning, Noon, and Night.

IN the morning, every one muſt know, the principal vice whereunto he is moſt of all inclined; ſeeing that is the thing which makes ſorceſt war upon him. Having found it out, he muſt firſt give God thanks for having preſerved him that night from evil, and miſhap, and then he muſt upon his knees exerciſe an act of Contrition, which done he ſhall make in particular this purpoſe, or the like. I deſire, O Lord, and I ſted-

ſtedfaſtly purpoſe, and crave thy grace, that I may ſpend all my life in thy ſervice; and that I may wiſh rather to dye, a thouſand times, then offend thee in any thing, and above all, in this ſin whereunto I am moſt of all propenſe, and inclined.

At noon alſo he muſt be upon his guard, and have a care to execute and perform what he purpoſed in the morning, and he muſt renew that his purpoſe as often as he poſſibly may. For example, when he hears the clock, at the beginning of any work or action, when he goes out of the houſe, or when he is tempted, or in danger to be tempted. And in this latter caſe, beſides the renewing of his good purpoſe, he muſt arm himſelf with the ſign of the Croſs, or with the name of *Jeſus* and *Maria*, ſaying alſo ſome prayer, wherein he finds moſt devo-

tion

tion. To be ſhort, he muſt fight againſt the temptation till he go away with a glorious victory. If he fall through frailty, he muſt not be overmuch afflicted or diſcouraged thereat, nor yet the more negligent, but ſeek inſtantly to riſe again by craving pardon of God; and knocking his breaſt, ſay: *O my Lord*, what evil have I done! pardon me for it, by the merits and price of thy moſt precious blood. I am ſorry from my heart, that I have offended thee, for that thou art my God, and goodneſs it ſelf. O that I had died a thouſand deaths, rather then done what I have done. Give me the grace to confeſs my ſins, and that I may never offend thee any more, Every time that a man falls, he muſt do this in very good earneſt, and with a moſt hearty affection; and he muſt continue the ſame cogitation

tation and care that he had, and propoſed to himſelf in the morning, and greater if it may be, with an intention in all things not to offend the divine goodneſs. Holy men adviſe one to keep ſome ſign or ſecret mark about him, that may ſerve to note the number of times that he falls into the ſin, whereunto he is moſt inclined, and how often he overcomes it; and this for that in his Examen at night, he may the more eaſily give an account to his ſoul of all that has happened the day before.

At night, before he goes to bed, he muſt fall upon his knees, with the greateſt reverence he can uſe, and muſt examin his conſcience in manner following, how he has carried himſelf the day paſt.

Firſt, he ſhall ſay thus: O Lord I give thee thanks for all the benefits, that

that I have this day received, for my life ſoul, body, temporal goods, and for all other the favours, that thou haſt done me till this preſent: and I give thee thanks in particular for this ſhort time, that is ſo precious, which thou giveſt me for the making of this my ſhort examen.

2. He ſhall ſay: O my Lord, give me light that I may know my faults, and grant me grace & ſtrength to deteſt and overcome them.

3 He ſhall call to remembrance, and mark how often he has fallen, or how often he has overcome the principall vices whereunto he is moſt inclined. After this he ſhall run over all the hours of the day, reflecting upon the ſins he has committed againſt God, his neighbour, and himſelf, in thoughts, words, works, omiſſions; diligently ſearching and finding out the occaſions and dangers

gers that cauſed him to fall.

4. He ſhall acknowledge, with moſt profound humility, his own poverty, inſufficiency, and malice, and with confounded countenance and eyes caſt down, he ſhall ſay: O my Lord, I am aſhamed of the little ſervice I have done thee, and of the many faults I have committed againſt thee, beſides thoſe which either by my own negligence, or ignorance I know not of: yet I moſt affectionately, and moſt humbly thank thee for this, that thou haſt preſerved me from an infinite number of other greater ſins and trangreſſions, whereinto I had fallen, if thy Majeſty had not held me by the hand.

5. He ſhall knock his breaſt, and with very great ſorrow and repentance ask pardon, ſaying; Sweet Jeſus be mercifull unto me, a wretched ſinner; and make a firm purpoſe

to amend for the time to come, and to avoid all the occaſions and dangers of ſin, performing in a moſt earneſt and hearty manner ſome act of Contrition.

Three very Important Inſtructions.

First, becauſe this Examen is a moſt rich Treaſure, every one muſt well underſtand how to value it, and after diligently put it in execution. He muſt often alſo beg grace of our Lord, and light for the exact performance thereof.

2 He muſt not regard any impediment, or buſineſs, though never ſo great, that may hinder him from making this Examen. And if it happen, that he ſhould go to bed without making it, he muſt make it as ſoon as he ſhall awake by Night.

3 Eve-

3 Every Saturday he muſt exact an account of his ſoul of the whole week paſt, and in the end of the month, of the whole month that went before, and at the end of the year, of the whole year alſo.

A DIALOGUE OF

Meditation, or Mental Prayer.

Queſtion.

WHat is Meditation or Mental Prayer; and in what manner ſhould we exerciſe it?

Anſwer. Mental Prayer is an inward converſation with God, in Spirit and Truth, as one friend converſes with another, imparting to him all his good and bad ſucceſſes, all his joys and griefs, all his doubts and deſires, to be counſelled, comforted and aſſiſted by him.

Q. So as if a man could behave himſelf with God in the ſame manner

der, one friend doth with another, he might be ſaid to pray?

A. Yea; and in many other things, if we proceeded with thoſe good and due reſpects with God Almighty, which one honeſt friend uſes to obſerve with another, we ſhould quickly find the benefit.

Q. Do you prefer *Mental Prayer* before Vocal?

A. Yea, in thoſe that have capacity for it, and whom God vouchſafeth to admit to this familiarity; for it is a gift of God, notwithſtanding it requires ſome diſpoſition and cooperation in us.

Q. What diſpoſition is required hereto in us.

A. Firſt, true Faith and obedience of the Underſtanding to the Doctrine of the Church. For he that hears not the Church diſobeys God, and is ſo far from acceſs to his familiarity

miliarity, that he is his enemy, and no better then a Heathen or Publican. Next is required a good life, and diligent observation of God's Commandments: and thirdly of his Counsels also, as far as our State permits: for himself hath said, that *Those who have clean hearts shall see him*: and that is happiness.

Q. But how shall we keep our souls clean:

A. By preventing occasions and temptations, and resisting at all times our evil desires; how little soever they be: for so we learn to be masters of our selves, and to live according to reason, and not as beasts subject to sensual appetites. And he that is circumspect not to offend in lesser, seldome does it in greater offences.

Q. You say very well: for if men lose so many commodities, and labour

labour so much, to come to the familiarity of a mortal Prince: what should they not do, to be so honoured by God, as to be admitted to familiar conversation, and friendship with him? But is there any thing more necessary to get, and conserve this friendship?

A. Yes, frequent use of the Sacrament of Penance, in which the soul is cleansed of daily offences: and recovers new grace and strength. And because these benefits cannot be had but in the Catholick Church, out of which is no communication of Grace, nor Sacraments; therefore Jews, Turks, and Heretieks can have no true Prayer, nor Catholicks neither, that wilfully continue in sin.

Q. How many kinds of *Mental* prayer be there?

A. There be four; one may be

called *Natural*, for the facility it has. The next *Doctrinal*, becauſe it requires ſome more inſtruction. The third *Supernatural*, which God gives to whom he pleaſes, and needs no other document, or matter. And the fourth *Mixt* of two, or of all theſe, for God gives ordinarily ſuch gifts as this to diligent perſons, that coeperate with his grace, and not to idle and careleſs ſluggards.

Q. Declare I pray you theſe four kinds of Prayer.

A. Natural Prayer, is to think upon ſome good thing, and to ſpeak to God by that occaſion: you may help your ſelf with the uſe of ſome ſpiritual book, as the following *of Chriſt*, by T. a Kempis or the like, For example, I read a ſentance or two, or more, till I find ſomething that moves my ſoul to affection. For God ſpeaks to us by all his creatures,

but ſpeſially by good Books. Then I ſhut my book, and think upon that which I have read, as long, or longer, then I have been reading: as when a friend, or any perſon of reſpect ſpeaks to me, I conſider with attention what he ſaith. And thirdly, I turn my mind to God and anſwer him ſomething to the ſame purpoſe, as I would anſwer another friend, that ſhould give me the ſame good counſell: ſo as this prayer is no more but to read, think, and ſpeak with God, who though he be inviſible, yet is he preſent in all places.

Q. This Prayer is very eaſie, and any man may uſe it?

A. It is no leſs profitable then pleaſant, if it be continued, and the party be well diſpoſed for Prayer.

Q. But go forward to the reſt?

A. *Doctrinall Prayer* is taught in many books, and by many ways;

But the moſt eaſy of all that I have heard, is, by ſome few queſtions to a mans ſelf, to ſtir up his attention and devotion conſequently and profitably: for prayer is unprofitable while it hath no good effect.

Q. You ſay well: but what queſtions be theſe, and how many?

A. They may be reduced to five. And, (as one that ſeeks audience of a Prince, forethinks his buſineſs, and whereupon he is to treat;) having the matter or ſubject prepared for my prayer: As for example of the Nativity, or paſſion of our Saviour, of the joys of Heaven, or pains of Hell, of the miſeries of this preſent life, of the uncertainty and danger of an unprovided death, or the like.

1. Firſt I ask my ſelf what is to be noted here? For many times we read, ſee, or hear things, in which many good leſſons are to be noted, and

and by ignorance or negligence, we pass them over slightly without reaping any benefit.

2. Secondly, I ask, what is to be pondered or weighed in each of those things, which I have noted? As if you should weigh in a balance the labours of this life with the everlasting joys of heaven: The eternal pains of hell, with the momentary pleasures of sin: The favour of God, or his anger, with the friendship, or offence of a mortal Prince: the noble and everlasting riches prepared for my soul, with the transitory pleasures of my body, or trifles of this world, or the like, weighing every thing with the causes, effects, circumstances, contraries, or the like, which afford abundant and pleasant matter of meditation, especially to those that have use of Prayer.

Q. You say well, for a man learns

learns with difficulty, that which afterwards he exerciſes with much delight. But go on I pray you?

A. Having noted and pondered the matter, which I have in hand, I ask.

3. Thirdly, what affection I am (conſequently) to ſtir up in my ſelf, reſting in it ſome time, to make the more impreſſion in my ſoul, as in admiration of God's power, wiſdom goodneſs, juſtice, mercy, *&c.* obſerved in the work I conſider. Or of the vanity and miſery of the world: of my own frailty and folly and the like, according as the matter affords. This affect of admiration is commonly the firſt that offers it ſelf: and conſequently from it I paſs to other affects, as of love, hatred, deſire, averſion, fear, joy, repentance, *&c.*

4. The fourth queſtion muſt be to

to ask my ſelf what (in prudence) I am to do, according to that which I have noted, pondered and felt in my ſelf? for good deſires and affections are ſpecially gifts of God: and being neglected make us guilty of great puniſhment. Wherefore I determine with my ſelf, not only in general, but in particular, with all the circumſtances of time, place, manner, and perſons, by whom I may be holpen, *&c.* to do that exactly, which in my prayer God hath taught me, is neceſſary or convenient for my ſalvation, or perfection, according to my eſtate; for Gods greater glory and ſervice, or for the common or particular good, ſpiritual or temporal, of others that need my help, or the like: and to remove all difficulties, or impediments, which might make my good purpoſes and deſires unfruitfull; deſcending to the particulars

lars as before, and committing them diligently to memory, and after to writing, as ſpecial gifts of God, and tokens of his love, not to be loſt, or forgotten.

5. And laſtly, I ask my ſelf what I muſt ſay to Almightty God, to the purpoſes of my meditation? And ſo with remembrance of what has been conſidered and purpoſed in the ſame, I turn my ſelf, and my ſoul to him with profound acts of humility, thankfulneſs and love; recounting in his preſence briefly, all that which I have noted, pondered, and purpoſed, or the principall points, offering all to him, as his gifts, and to be put in execution by his aſſiſtance and grace: without which I can neither do good deed, nor think good thought; acknowledgeing my frailty and inconſtancy paſt, and asking his help: with ſuch other acts

of

of devotion, as the matter ſhall require, and he inſpire me. And this laſt act is properly Prayer.

2. I like well this kind of prayer, as being an exerciſe of all vertue, and a ſacrifice of body and ſoul to God. For firſt, the obſervation is an act (principally) of our memory: the ponderation, of our underſtanding: the affections be acts of our will: the execution ſets on work the imagination, the ſenſes, the hands, and feet, and all the exterior, and interior powers and inſtruments: So as there reſts nothing to be imployed but only the tongue, with which we uſe to praiſe God, give him thanks, ask him pardon, and what elſe we need, giving him account daily and hourly, as to our Lord and Maſter, Father, and deareſt friend, of all that may concern us, or require his help. But tell me, how ſay you, that none

none can pray, but such as be partakers of God's Sacraments? Do not others also, or may they not pray to God to be admitted to the Sacraments, and to his grace?

A. I do not deny, but that they may pray, and that God doth of his mercy hear them, when they pray heartily, and with good intention and desire to amend, But this I say, that they are not fit for Mental Prayer, which requires friendship with God Almighty: who admits not familiarity but with such as keep their souls clean from sin, which cannot be but by help of the holy Sacraments, when they may be had; for they are the fountains of grace, and devotion.

Q. But notwithstanding you shall have many good innocent people deceived by Hereticks, that think themselves in the right way, and [far in

in God's favour, and pray to him, as they think, with much devotion, yea and with ſhedding of tears?

A. So do the Turks to *Mahomet*, and the *Panyims* to their falſe gods. Yea the Devil ſometimes doth ſo far delude them with ſenſible tenderneſs & affection, that they do not only ſhed tears, but their own blood alſo: And therefore I ſaid before, that prayer is a familiar converſation with God in ſpirit and truth. For where Truth is not, God is not.

Q. Is there any more to be obſerved for Mental Prayer?

A. Yea, there wants the other two kinds, mentioned above, *Supernaturall Prayer*, which admits no explication, nor can be underſtood but by experience, when God gives it; and *Mixt Prayer*, which is eaſily underſtood by that which has been ſaid, as conſiſting of the one and the other.

other. And commonly there follows some supernatural devotion and visitation of God, more or less, when we come well prepared & disposed to meditate and pray, in either of the forms proposed, and do it with diligence and devotion. Besides, there be some acts of the understanding and will, fit to go before all manner of Prayer, as immediate dispositions, but are to be done with brevity, all, or some of them, in generall: as for example. 1. To remember the infinite Dignity and Majesty of God. 2. With humility, and devotion to adore the same Majesty. 3. To love him actually, and with all our heart. 4. To thank him for his benefits received. 5. To offer our selves wholly to him. 6. To ask his grace, and favour, particularly to spend well and devoutly that time appointed to Prayer. Lastly after

after prayer a man muſt make reflection of what he has done; And if he have ſped well, to keep the ſame method afterwards; or if he have erred, amend it the next time: and keep in memory all the day following ſome ſpecial affection, or devotion of his Prayer, as is ſaid by the Prophet: *ET RELIQUIÆ COGITATIONUM DIEM FESTUM AGENT TIBI: And the remainder of our cogitations ſhall celebrate, or keep holy, the reſt of the day unto thee.* But above all we muſt have care, to put conſtantly in execution, the good purpoſes, which in Prayer God inſpires; for this is the fruit of all.

An Entertainment of good Thoughts.

EVery day, Morning, and Evening, for the ſpace of one *Ave Maria*, or two, in a moſt ſerious and affectuous manner, think upon that which is ſet down for every particular day following: and renew the ſame good thought every hour; which may eaſily be done at all times, and upon every occaſion, either ſitting, walking, working, lying, *&c.* And all people though never ſo rude, may be made capable thereof, to wit, children, labourers, ſervants; yea, and that amidſt their imployments, be they never ſo great or ſerious.

SUN-

SUNDAY.

O Repoſe! O glory everlaſting! What is it to enjoy thee! And what to be without thee!

MUNDAY.

The hour of death will come! Then all will be paſt! what would I at that time wiſh to have done! Let us now do it, O my ſoul, let us now do it.

TUESDAY.

Ah poor ſoul! thou muſt come to judgment all alone! Thy works thy words, yea thy thoughts, ſhall be ſeen by the Saints, Angels, and God: and all ſhall there be laid open! Oh have therefore a ſpecial care of thy own good.

WEDNESDAY.

To burn in Hell fire! for all eternity, and that with Devils! O torment greater then all torments.

THURS-

THURSDAY.

He that loſes his ſoul loſes all, he that offends God loſes his ſoul! O ſin, what a loſs doeſt thou bring unto us. I deteſt thee, from the bottom of my heart, moſt deteſtable ſin.

FRIDAY.

O ſweet Jeſus! To thee I conſecrate my life, my deſires, my ſoul. For me waſt thou nailed on the Croſs. For thee will I give my ſelf, and dedicate my life wholly unto thee.

SATURDAY.

O Bleſſed Virgin Mary! How intirely didſt thou love thy Son Jeſus! O cauſe me to love him, to ſerve him, and that nothing in this World may ever ſeparate me from his holy Grace.

BRIEF EXHORTATIONS To

The often frequenting of the Sacrament of Penance, by certain familiar Examples.

HE that long defers the confeſſion of his ſins, expoſes himſelf to endure moſt grievous pain after his death, if it ſhould chance (as very often it doth) that he ſhould dye ſuddenly; but he that doth confeſs often, may well hope to dye in the ſtate of Grace.

If a King, to whom many of his Subjects were indebted, entring into a City, ſhould offer an acquittance of all debts, to all thoſe that would come

come, and ask their obligations, within the time that he were to tarry there; and that after his departure from thence, there should be no hope to have remission, but every one pay, and satisfie to the uttermost farthing; every one (no doubt) would willingly hasten to get his obligation cancelled, especially when he should know, that the time of the Kings departure were uncertain; and he would make most speed, that should find himself deepest indebted: Even so a sinner doth behave himself very unwisely, whiles he yet lives, if he do not run to Christ by the Sacrament of Penance, to obtain by this means his acquittance, according to the Prophet, who says. *Seek our Lord while he is to be found; call upon him while he is near upon you.* And because we run every day anew in debt, we must oftentimes ask a new release,

releaſe, as long as our Lord remains with us.

2. He that confeſſes but ſeldom, gives to underſtand that he makes ſmall account of God, whoſe wrath he fears not; for he ſhews evidently that he contemns him, whom he daily offends, and yet ſtudies little or nothing at all, how to appeaſe and pacify him.

3. Good houſewives every day, or oftentimes a week at leaſt, do ſweep the houſe, that no filth may be found: So every ones ſoul being the temple of the Holy Ghoſt, muſt be often made clean, for the reverence due to ſo great and worthy a gueſt.

4. As a chamber frequented by many, if ſeldom ſwept, becomes full of filth, and is not eaſily made clean: ſo a conſcience every day ſinning, and ſeldom purging it ſelf by confeſſion

feſſion, can ſcarce be purified with one ſingle confeſſion, for that thereby the greater faults only are taken away, and little or no account is made of the leſſer: it being almoſt impoſſible, that we ſhould remember at once all thoſe ſins committed ſo long ago.

5. As in clean linnen even the leaſt ſpot is ſoon perceived: ſo in a conſcience often purified by Confeſſion, the leaſt ſins are eaſily diſcerned; and ſuch ſins as others make no account of, are with great reaſon much regarded by thoſe of a more pure Conſcience: Therefore a man muſt go frequently to Confeſſion, that ſo he may have greater knowledge of his ſins.

6. In the Sacrament of Penance, the ſin is never forgiven without grace. The more a man frequents it, the more grace he gets: As a poor man

man the oftner he begs alms, the more he gaines.

7. Like as one diſcharged of a heavy burden, goes on light and joyfull: So by frequent Confeſſion, whereby we are delivered from the burthen of our ſins, there is gained great quietneſs of conſcience, peace of heart, and joy of mind, and we are made fit to run in the way of God's Commandments.

8. As a Father who ſees his child very carefull not to offend him, cannot but love and favour that child; ſo he that uſes all the diligence he can, that nothing remain in his conſcience, whereby the eys of God's Majeſty may be offended, may with great confidence promiſe himſelf any thing at God's hands.

9. As the Spider does fly houſes and chambers that are often made clean, becauſe in them her webs are

ſwept

ſwept away, and her ſelf is in danger to be troden under foot: So the devill when he ſees that his temptations are diſappointed, and that his head is trodden on, doth flie thoſe, who purge their conſcience, by frequent Confeſſion.

10. As the continual preſence of the Phyſician is profitable to the ſick, for the ordaining ſuch things as ought to be taken or forborn: So he, that oftimes diſcloſes his conſcience to the Prieſt, receives wholeſome counſel, by which he may follow vertue and ſhun vice.

11. As he, who dines or ſups with unwaſhed hands is loathſome to the reſt of the company: ſo he that lives with an impure conſcience, is diſpleaſing to God, and the Citizens of heaven.

12. As corruption breeds in wood, cloth, or any thing elſe that is not

pre-

preſerved with care; ſo a ſoul by neglect of Confeſſion is repleniſhed with much filth, and nouriſhes the worm of Conſcience; which though ſometime a man feel not in this life, yet will torment him exceedingly in the hour of death, and world to come, *Where* (as holy Scripture ſaith) *their worm dieth not, and the fire quencheth not.* And beſides, ſuch a Conſcience is ofttimes intangled in ſo many ſins and vanities, and makes man himſelf ſo penſive, as he can ſcarcely be freed and quieted, even by the moſt learned.

A Prayer to be ſaid before we go to Confeſſion, or when we deſire to have true Contrition.

O Moſt worthy Redeemer and Savour of Mankind, I a wretched Sinner, in hope of pardon and abſolution

absolution, do humbly prostrate my self before thy sacred feet, confessing to thee, and accusing my self of all my faults, and hainous transgressions, wherewith untill this hour I have, offended thee my Lord and Maker, not trembling to commit those execrable sins, for which thy sacred Body (sweet Jesu) indured so great pains and torments upon the Cross.

I confess my great ingratitude, that I have been unto this hour so unthankfull to thee, and to thy Father, for all thy love, grace, and benefits bestowed on me, whilest thou hast patiently spared me, so long persisting in evil, and continuing my aversion from good, and in thy mercy tollerated so great contempt, of thy divine Will and Commandments: yea, so boundless has thy charity been, that in stead of casting me into hell fire, (as for these my offences

I had juſtly deſerved) thou haſt expected me to penance and amendment of life.

For which cauſe, how often haſt thou knockt at the door of my heart, by thy heavenly inſpiration? how often haſt thou prevented me by thy bleſſings? allured me with comforts; invited me with favours; yea, even forced me many times by croſſes and afflictions, to ſeek thee? yet neither has my flinty heart been mollified therewith, nor my will reclaimed. A wonder it is, that now at laſt coming to ſee the foulneſs of my ſins, my very heart dos not burſt with extremity of Contrition.

Has hell it ſelf ſufficient torments to puniſh ſuch wickedneſs, and to take vengeance of ſuch exceeding ingratitude? Unworthy I am to be called thy creature, or whom the earth ſhould bear, much leſs to whom

ſhe

ſhe ſhould afford nouriſhment and proviſion to preſerve my life; nay doubtleſs, had not thy great mercy withheld them, both heaven and earth, the elements and all creatures had long ere this, taken vengeance of me for ſuch horrible contempt and abuſes.

O How many thouſands in the world, by thy righteous judgement, are already condemned to the never ending torments of hell fire, who never came near to the meaſure of my grievous tranſgreſſions: yea, who in compariſon of me, a ſinful wretch, might rather be Saints in heaven, then damned ſouls adjudged, as they now be, to eternal perdition.

But, O my moſt merciful Father, O God of pitty and compaſſion! In unfeigned ſorrow and remorſe of conſcience for all my miſdeeds, I proſtrate

ſtrate my ſelf at thy feet, humbly beſeeching thee to be reconciled unto me, to pardon all my offences, to look upon me, a miſerable ſinner, with the eye of mercy, as thou didſt on the humble Publican, the penitent Magdalen, and the Apoſtle that thrice denyed thee. Be pleaſed to admit me again into thy grace and favour.

O my Lord, I humbly beſeech thee to work that ſpeedily in me, for which cauſe thou haſt ſo long ſpared me, and to which from eternity thou haſt ordained me. Woe is me, that I ſhould neglect ſo merciſull, & kind a Father, who has never ceaſed to heap benefits upon me, yet have I refuſed to beſtow my heart upon him, who would have made it a temple, and habitation for his own ſolace and abode, which by keeping from him, I have defiled with much ſin and corruption

ruption; yea made it a veſſel of impiety, a ſtew of unclean thoughts and imaginations. In a word, I confeſs my ſelf to be the moſt unworthy creature upon earth, yet will I throw my ſelf into the ſea of thy mercy: for as my ſins be numberleſs, ſo are thy mercies endleſs.

O moſt loving Father, if thou wilt, thou canſt make me clean. Heal the wounds of my ſoul, for unto thee, I open my ſores. Remember (ſweet Saviour) that comfortable ſpeech, pronounced by the mouth of thy Prophets: *Thou haſt committed folly with many lovers, yet turn thee again to me, and I will receive thee.* Much confidence have I in this thy comfortable promiſe, and with all my heart I return to thee.

I am that defiled ſoul, I am that prodigal child, I am that unfaithful ſervant, who have ſeparated my ſelf from

from thee the Father of lights, from whom all goodneſs flows: I have forſaken the fountain of living waters and have digged to my ſelf Ciſterns that will hold no water; contenting, my ſelf with ſuch barren comforts, as thy creatures did afford, ſuch momentary and fading pleaſures, as to the great detriment of my ſoul, I have found to be lighter then chaff, and more vain, then vanity it ſelf.

But what is paſt, my gracious Lord, let it, I moſt humbly beſeech thee, be cancelled and forgotten, and for the time to come, vouchſafe to receive me into an eternal league of friendſhip: namely that thou wilt continue to be my merciful Father, and that I again may be thy obedient child.

O Lord, I do not ask of thee riches, honours, or long life, but only this, even this thing alone, which with all poſſible

possible importunity I beg, and never will cease to beg, that from this present hour to my lifes end, I may never more offend thy divine Majesty, or defile my conscience with any mortal offence.

Grant, I beseech thee, to a poor sinner this his humble suit, for the Merits, Death, and Passion of thy onely best beloved Son Christ Jesus, my onely Saviour and Redeemer; to whom with thee and the Holy Ghost, three Persons, and one everliving God, be all honour and glory, now and for ever. Amen.

Instructions for Examining our Conscience, and for Confession.

BEfore we begin the Examen it self, we must understand some few things, which may help us for the

the better performing of ſo great a concern, as is the making a good Confeſſion.

1. We muſt take it in hand, as a matter whereon depends the peace, and ſecurity of a good Conſcience for all our life after: and therefore it behoves us to examine our Conſcience with great care and exactneſs.

2. He that makes his Confeſſion, muſt neceſſarily have Contrition, or at leaſt Attrition: that is, Sorrow, and Deteſtation of Sin committed, becauſe it is an offence to God, whom we muſt love above all things (for that Sin cauſes the enmity of God and our eternal Damnation) with a firm purpoſe of mending our life, and not offending God any more hereafter, at leaſt mortally. And for want of ſuch a purpoſe, and true hatred of

Sin when we come to Confession, many times our Penitence is unperfect: And the cause why men fall often and reiterate the same, is because they never had sufficient notice of the nature and misery of sin: nor due hatred, and abomination of so great an evil: nor (consequently) so firm a resolution as was necessary to avoid it.

3. Our Confession must have these conditions: First, It must be entire of all mortal Sins which a man has committed, and can call to remembrance after an acurate *examen*, expressing every one in particular, kind, and number, and all such Circumstances, as do either change the species or kind of the Sin, or aggravate the same. And if he do not distinctly remember the number of such Sins, he ought to express himself as near as he can

remem-

remember; or at leaſt, how long time he perſevered in that ſin; if he fell into it upon every occaſion; and how often, more or leſs, the like occaſions were offered.

4. The ſecond Condition is, that the Confeſſion be faithful; that is, true and ſincere, nor ſparing to tell any Sin, which a man has committed, nor accuſing himſelf of thoſe, which he has not committed: But telling the doubtful things as doubtful, and the certain, as certain. It muſt alſo be plain and ingenuous, not artificially compoſed: without excuſe, covering or diminiſhing any thing at all, remembring that he confeſſes his Sins to God, who already knowes them, though his Divine Will be, that we confeſs them to the Prieſt, as to his Subſtitute, and our Judge, and receive the Penance due thereunto: where-

of one part, and not the least, is the Shame and Confusion to acknowledg our fault. Which notwithstanding is a thing so founded in reason and justice, as the very Heathens of good understanding did perceive the convenience and necessity of that, which Christ our Saviour has instituted, for the remission and remedy of sin in this Sacrament: And so one of them said, *INNOCENTIÆ PROXIMA EST HUMILIS CONFESSIO*, that is, The first degree of Innocency is, not to offend: but when any offence is committed, the next is, that the offender do humbly acknowledg, and confess his fault. And whosoever reflects upon himself being offended, will find that by instinct of Nature and Justice, he requires, as the first disposition for Pardon, that the Offender, though he

he be his own Brother or Child, acknowledg to have done amiss, and be sorry for it; and have a purpose not to do the like any more. Which is in substance, that which which God Almighty, as a most careful Father, requires of all Catholicks, as of his chosen and beloved Children: mingling Justice and Mercy in this Sacrament (as in all other his works) to facilitate our Salvation, in such a manner as is most convenient for us.

5. The third Condition is, that it be with Obedience: that is, that the Penitent perform the Penance impos'd on him by his Confessor: accept the remedies, and avoid all the occasions of Sin as shall be prescribed him: And likewise make restitution and satisfaction, when there is just obligation thereunto.

6. By all which we see, that it

is neceſſary we diſcloſe faithfully our Sins in this Sacrament, which is a Tribunal of Juſtice that God has left in his Church, for the remedy of Sin, and comfort of Sinners: where the Judge being man, cannot know the ſecret offences, but by the acknowledgment of the Offender himſelf; nor proportionate the Sentence and Remedy, which according to Juſtice and Prudence, he is bound to give, but by way of the Penitents Confeſſion, who (as experience teaches) doing his duty, finds ſo great comfort and aſſurance (founded in Chriſts Word and Promiſe which cannot fail) that his Sins be forgiven him, as often as he receives Abſolution from the Prieſt lawfully authorized, that no comfort in the world is comparable to it. Hence it comes, that Catholicks, the more learned and wiſe

wise they be, and the more care they have of their Salvation, and to keep themselves in God's grace; do so much more often frequent this holy Sacrament, some every Month, some every Week, yea and some Religious People every other Day, for the admirable Benefits and Comforts they find in it.

7. And here comes to mind a notable Observation, made by the first Christian baptized in the Island of *Japan*. His name was *Bernard*, a man without learning, but of extraordinary prudence and capacity; and therefore was sent to inform the Pope, *Paulus* IV. of the progress of Christian Religion in those Countries. This man by his own Experience observed, that he had no fear nor shame to converse with any man, that knew not his secret Sins: But if by some occasion he

ſhould come to know them, that then he ſhould be aſhamed, and fear his preſence. But he found the quite contrary with his Confeſſor, whom (he ſaid) he feared, and was loth to come near, before he knew his Sins; but after his Confeſſion, he feared him no more, but loved him above the reſt, and deſired to be always in his company.

8. By this effect of the Sacrament, which he greatly admired, he inferred, that it muſt needs be a work more than humane, that was able to conquer, and change a mans natural Affection ſo much in the moſt difficult matter. The cauſe of his admiration was, for that as a man unlearned in points of Divinity, he conſider'd not the difference between the Prieſts knowledg, and authority to pardon, and take away the root of ſhame, and another

ther mans knowledg, that had no power to deliver the party from his Sins, and reſtore him to Innocency. And in truth there can be no greater proof of the Divinity of Chriſt, and that the Chriſtian Catholick Religion is of God, than that our Saviour being ſo wiſe, as the very Jews his enemies cannot but acknowledg, would command ſuch as were to be his Diſciples, amongſt other things that paſs mans capacity and ſtrength, to pardon and love their enemies, and confeſs their ſecret Sins.

9. And ſo not long ago, my ſelf ſaying Maſs before day in a Church, where were ſitting a dozen Religious Confeſſors, I ſaw about every one of them a great number of young men, Gentlemen and other Students of the Univerſity, preſſing who might be the firſt to

tell his Confessor the faults he had committed all the Week before, which only God could do. And for my self, though I had been an Infidel, I should have needed no other Miracle to believe in Christ, and to make me a Catholick: For all the power of the world could not have done this, if He that made the Law had not been omnipotent, and supplied with his Grace that which Nature otherwise were not able to compass.

10. Lastly, When we begin our Confession, we must kneel down reverently upon our Knees for Humility sake, as in the presence of God, at one side of the Priest, and having made the Sign of the Cross, ask his Benediction; saying. *Benedic Pater:* And afterward begin our general Confession in *Latin* thus,

thus, or in *Engliſh*, if we cannot read *Latin*.

CONfiteor Deo Omnipotenti, Beatæ Mariæ ſemper Virgini, Beato Michaeli Archangelo, Beato Joanni Baptiſtæ, Sanctis Apoſtolis Petro & Paulo, omnibus Sanctis, & tibi Pater; quia peccavi nimis cogitatione, verbo, & opere, mea culpa, mea culpa, mea maxima culpa.

Ideo precor Beatam Mariam ſemper Virginem, Beatum Michaelem Archangelum, Beatum Joannem Baptiſtam, Sanctos Apoſtolos Petrum & Paulum, omnes Sanctos, & te pater, orare pro me ad Dominum Deum noſtrum.

Or in *Engliſh*; I confeſs, &c. as in *Page* 2.

Where it is to be noted, That ſome ſay all the *Confiteor* before their

Confeſſion, and others (perhaps better) divide it into *two* parts; firſt, till they come to theſe words, *My fault*, &c. where Catholick people uſe to knock their Breaſts, in ſign of Repentance and Sorrow, as the Publican is ſaid to have done in the Goſpel, that deſerved pardon for his humility, when the proud Phariſe was rejected: and then go forward with their Confeſſion. Which being ended, they conclude with the words following, *Therefore, I beſeech*, &c.

An

An Examen of Conſcience upon the Ten *Commandments.*

Of the Firſt *Commandment: Of honouring God above all things.*

COncerning *Faith*; If he has believed whatſoever the Holy Catholick Church believes; or on the contrary has had any erroneous Opinion; or with words, or exterior ſigns, has made ſhew of any Hereſy, or Infidelity, or committed any act contrary to the true honour, and adoration of God.

2- If he has been over-curious in ſearchin

ſearching into matters of Faith, meaſuring them with humane reaſon. Or doubted of any Article thereof.

3. If he has read or kept Books, either written by Hereticks, or for any other reſpect, forbidden by the Church.

4. If he has learned the Prayers and other neceſſary things, which every Chriſtian is bound to know: as are the Commandments of God, and the principal Myſteries of our Faith.

5. If he has given credit to any ſort of Superſtition, Inchantment, Divining: or uſed them either by himſelf, or by means of others.

6. If he has endeavoured by means of cunning men, or Lots, to find out any theft, or to know any ſecret thing.

7. If he hath carried about him Super-

Superſtitious Writings, or Charms for his health, or for any other end: or hath induced others to do the like.

8. If he hath given credit to Dreams, or Soothſayings, taking them as a rule of his actions.

9. If upon too much preſumption of the Mercy of God, he has committed any Sin, or perſevered in evil, and deferred to amend.

10. If, in Adverſities, he has had more confidence in men and worldly helps, than in God.

11. If, for too much diſtruſt of the Mercy of God, he has deſpaired of amendment of Life, or of the remiſſion of his Sins.

12. If he has murmured againſt God, as though he were not juſt, or blamed his Providence.

13. If, for Fear, or other humane reſpects, he has had a mind

to

to offend God, or not to do that which he was bound unto, for his Service.

14. If he hath blaſphemed God, or his Saints, or curſed other creatures: he muſt expreſs the blaſphemies in particular.

15. If he has expoſed himſelf to any danger of mortal Sin, or taken delight in any Sin done in time paſt.

16. If he has perſecuted, or injured with words any vertuous perſons, detracting their good works, or being cauſe that they leave them: And in particular, if he has diſſwaded, or hindered any from entring into Religion, or from any other act of Vertue.

Of

Of the Second *Commandment: Of taking the Name of God in vain.*

17. IF he has ſworn that which was falſe, knowing or doubting it to be a lye, although it were in jeaſt, or in a matter of ſmall importance.

18. If he has ſworn to do any lawful thing, which afterward he has not obſerved, or had not intention to perform at the time when he ſwore.

19. If he has been cauſe that any did ſwear falſly; or not obſerved a lawful Oath, made.

20. If he has ſworn in manner of Curſing, as men are wont to ſay; If I do not ſuch a thing, let ſuch, or ſuch an evil befal me.

21. If he has ſworn to do any evil, or any thing which was a

Sin:

Sin: or not to do any thing which was good.

22. If in Judgment he has ſworn falſe, or being asked by order of Law, has not anſwered agreeably to the intention of the Judge, or has counſelled others to do the like. In which caſe not onely he ſinneth mortally: But if there followed thereof any damage to his Nighbor, he is bound to reſtitution.

23. If he has had a cuſtom of ſwearing often without conſideration, or care to know, whether it were true or falſe.

24. If he has made any vow to do any good thing, and has not cared to perform it: or has deferred overmuch the execution thereof.

5. If he has made any Vow with a mind not to fulfil it.

26. If

26. If he has made a Vow not to do any good thing: or to do any evil thing, or for any evil end.

Of the Third *Commandment: Of ſanctifying the Sabbath* Day.

27. IF he has not obſerved Sundays and Holy-days, but either done himſelf, conſented unto, or commanded others to do ſuch works as are prohibited by the Church.

28. If he has omitted to hear a whole Maſs upon Sundays and Holy days, without lawful excuſe, or has been cauſe that others did the ſame.

29. If being preſent at Maſs upon any ſuch day, he has been (for a notable time) voluntarily diſtracted by talking, laughing, or buſying himſelf in impertinent things.

30. If

30. If he has not cauſed thoſe under his charge, to hear Maſs upon Holy-days.

31. If he has not gone to Confeſſion, at leaſt once a year, or has not procured others under his charge to do the like.

32. If he has gone to Confeſſion, without neceſſary Examination of Conſcience, or without purpoſe of leaving any Sin: or out of Shamefaſtneſs, or other humane reſpects has concealed any ſin, which is a moſt grievous Sacriledge; For he lieth not to man, but to God.

33. If every year at Eaſter he has received the Bleſſed Sacrament of the Altar, and that with fitting diſpoſition.

34. If with Conſcience or doubt of mortal Sin, he has received, or miniſtred any Sacrament of the Church.

35. If

35. If he have faſted Lent, Vigils, and Ember-days, being bound thereunto: or if on ſuch days he has eaten prohibited meats, or been cauſe that others did the ſame.

36. If for gluttony, or otherwiſe he has broken any Commandment: or has eaten or drunk overlargely, to the detriment of his health, or loſs of his Senſes.

37. If he has violated the Church with any carnal Sin, or with Blood-ſhed.

38. If he has incurred any Excommunication, or whilſt he was excommunicated, has received any Sacrament, or been preſent at the holy office of the Church: or if he has converſed with excommunicate perſons, or ſuch as were ſuſpected of Hereſy in caſes prohibited.

39. If he has done any injury,

or

or irreverence to holy Images, Reliques, or any other ſacred thing.

40. If, being bound to ſay his Office, he hath omitted it wholly, or any part thereof without lawful excuſe, or in ſaying of it, been voluntarily diſtracted.

41. If for ſloth, or negligence, he has left any good work undone, to which he was bound.

Of the Fourth *Commandment: Of honouring our Parents.*

42. IF he hath not born due reverence to his Father, or Mother, deſpiſing them, or offending them with deeds, or injurious words.

43. If he has curſed his Parents, or detracted their good name, or diſhonoured them.

44. If he has not obeyed his Parents

Parents, or Superiors, in just matters.

45. If when his Parents have been in necessity, he has not succoured them, if it were in his power.

46. If he has deliberately desired their death, that he might have their goods and inheritance, *&c.*

47. If he hath not fulfilled their last Will after their death.

48. If he hath loved his Parents, Children, or Kinsfolks in such sort, that for their love he hath not cared to offend God.

49 If he has not observed the just Laws and Decrees of his Superiors.

50 If he has detracted, or spoken evil of Superiors, Ecclesiastical or Secular, of Religious persons, Priests, Teachers, *&c.*

51. If he has not relieved the

poor

poor, if he could, especially in extream necessity: or has been cruel unto them, treating them sharply with words, or deeds.

52. If Parents have cursed, or wished evil unto their Children.

53. Also if they have brought them up as they ought, teaching them their Prayers, and Christian Doctrine, reprehending and correcting them, especially in matters of Sin; and employing them in honest Callings, to the end they be not idle, and take evil courses, or want means to live.

54. That which is said of children, is understood also of Servants, and others of the Family, of whom care is to be had, that they know things necessary, and observe the Commandments of God, and of the Church.

Of

Of the Fifth Commandment: Thou ſhalt not kill.

55. IF he has born hatred to any perſon, with deſire of revenge: and how long he has continued therein.

56. If he has deſired any mans Death, or other great damage in his perſon, or good Name, Honour, temporal or ſpiritual goods.

57. If he has been angry with any perſon, with intention to do him harm, or to be revenged on him.

58. If, contending with others, or in other ſort he has ſtruck, wounded, or killed; or commanded, or conſented unto others, to do the ſame: or (being done by others) approved it, or given aid, counſel, or favour thereunto.

59. If

59. If having offended others, he has refuſed to demand pardon, or reconciliation: or has not ſufficiently ſatisfied for the offence.

60. If he has refuſed to pardon or forgive injuries to thoſe who have offended him.

61. If for hatred, he has omitted to ſpeak unto, or ſalute others, or without hatred, yet with ſcandal of his neighbor.

62. If in adverſity and misfortunes, he has deſired Death: or in paſſion ſtruck or curſed himſelf, or mentioned the Devil.

63. If he has curſed others, either alive or dead; and with what intention.

64. If he hath ſowed Diſcord, or cauſed enmity between others: & what harm has enſued thereon.

65. If for hatred or envy, he has

has been immoderately ſorry for the good and proſperity of others, or has rejoyced at any notable damage of others.

66. If in anger he has offended others with injurious and contumelious words.

67. If he has flattered others, praiſing them for any ſinful act.

68. If, with his ill example, or counſel, or with praiſing that which was not good, he has been cauſe that any man left any good work, which he had begun: or if he has induced any to ſin, or to perſeverance therein.

69. If he has omitted to correct and admoniſh any perſon of any ſin, when he could, and probably hoped thereby the others amendment.

70. If he have harboured Outlawes, or Murtherers, or with his counſel,

counſel, and favour, or otherwiſe aſſiſted them.

71. If he have ſpoken evil of his Neigbor, manifeſting any ſecret fault of his, to diſcredit him, or cauſed him other harm.

72. If he has ſtruck injuriouſly any Eccleſiaſtical or Religious perſon: wherein alſo there is Excommunication.

Of the Sixth *and* Ninth *Commandments: Thou ſhalt not commit Adultery: Thou ſhalt not deſire thy Neighbors Wife.*

73. IF he has given conſent to any carnal Temptation.

74. If he has deliberately taken delight in any filthy cogitation.

75. If he has been negligent in putting away unclean thoughts, when he felt himſelf in danger to

to conſent, or taken delight in them.

76. If he has ſpoken or willingly heard wanton or idle words.

77. If he has ſent Letters, or Meſſages to diſhoneſt ends, *&c.*

78. If he has uſed unchaſt looks, behaviour, geſture, or apparel, ordaining it to any evil end.

79. If he has uſed unchaſt touching, kiſſing, embracing, *&c.*

80. If he has committed any carnal ſin actually: wherein he muſt explicate the neceſſary circumſtances, as the perſons, whether they were Religious, or Secular, vowed to Virginity, married or unmarried, a kin or otherwayes: And whether he fell accidentally into the occaſion or wilfully, and gave any provocation which may aggravate and add the Sin of Scandal.

81. If

81. If he has not avoided the occaſion of this Sin, nor armed himſelf againſt temptations. For the Holy Ghoſt ſaies, *Qui amat periculum, in illo peribit.* He that loves danger ſhall periſh therein.

Of the Seventh *and* Tenth *Commandments: Thou ſhalt not ſteal: Thou ſhalt not deſire thy Neighbors good.*

82. IF he has taken any thing which belonged to others by deceit or violence, expreſſing the quantity of the theft: and in particular, if he has taken any ſacred thing, or out of a ſacred place.

83. If he hold any thing of anothers, without the conſent of the owner, and does not reſtore it preſently, if he be able.

84. If for not paying of his debts

debts (when he is able) his Creditors have ſuſtained any damage.

85. If finding any thing, he has taken the ſame with mind to keep it for himſelf: the like of thoſe things which happen to come to his hands, if knowing that they belong to others, he has not reſtored them to the true owners.

86. If in buying, or ſelling, he has uſed any deceit in the ware, price, meaſure, or weight; if he has cheated any body with falſe coin.

87. If he has bought of thoſe who could not ſell; as of ſlaves, bondmen, or children under age.

88. If he has bought things that he knew, or doubted, to have been ſtolen: or knowingly has eaten of any ſuch things.

82. If he has ſold for more than the juſt price: or has bought for

let-

leſs than the price, in reſpect of payment made before hand by way of Uſury.

90. If he has had a determinate will to take, or retain any thing of other mens, if he could: or if he have had a deliberate mind to increaſe his wealth (as men uſe to ſay) by right, or by wrong.

91. If he has committed any ſort of Uſury, or made any uſurious contract, or entered into any unjuſt traffick, or partnerſhip of merchandize.

92. If, having wages or pay for any work, or office, he has not done it well and faithfully.

93. If he has defrauded ſervants or workmen of their hire: or deferred their payment to their loſs.

94. If he has moved any Suit in Law againſt Juſtice: or if in juſt Suits

Suits has used any fraud or deceit, that he might prevail.

95. If he has played at prohibited Games, or if in gaming he has used deceit, or has played with those, who cannot alienate, as are persons under age, *&c.*

96. If he has defrauded any just Impost or Toul.

97. If he has committed any Symony in what sort soever.

98. If he has defrauded the Church of her due, as of Tythes.

99. If by unlawful means, and evil informations, he has gotten any thing that was not due to him: or unjustly hindered others from obtaining any benefit.

100. If he has given any help or counsel, or in whatsoever other manner abetted such as have taken other mens goods: or (being able and bound thereunto) has not discovered,

covered, or hindered any Theft.

Of the Eighth *Commandment: Thou ſhalt not bear falſe witneſs.*

101. IF he has born any falſe witneſs in Judgment, or out of Judgment: or induced others to do the like.

102. If he has ſpoken any untruth, with notable prejudice to his Neighbor.

103. If he has detracted from the good name of others, impoſing falſly upon them any Sin, or exaggerating their defects.

104. If he has murmured in weighty matters, againſt another man's life and converſation: eſpecially of qualified perſons, as Magiſtrates, Prelates, Religious, and women of good Name.

105. If he has willingly given ear

ear to detractions and murmurings against others.

106. If he has disclosed any grievous, and secret sin of others, whereupon has insued infamy. Which although it were true, and not spoken with evil intention, yet is the Speaker bound to restore the others good name, as far as he can.

107. If he has uttered any Secret committed to him, or which he came privately to see or hear: In which case a man is bound to restore all damages that afterward happen by such revealing.

108. If he has opened other mens letters to any evil end.

109. If he has rashly judged the deeds, or speeches of his Neighbor, taking that ill which might have been well interpreted, and condemning him in his heart of mortal Sin.

Of

Of the Sin of Pride.

110. IF he has not acknowledged his good (whether of mind, body, or fortune) as from God, but presumed to have it of himself by his proper industry: or if he think to have it of God, yet presumes to have it by reason of his own merits, not giving God the glory of all.

111. If he has reported vainly, that he has any vertue which he has not, or to be that which he is not, or more than that which he is, despising others, as inferior to himself.

112. If he has gloried in any sin, as to have taken revenge, to have got the better in drinking, or to have in that kind enticed others to their prejudice, and the like.

113. If, to the end he might be held

held a perſon of value, he has vaunted of any good or evil, which he has done (whether truly or falſly) with injury to God, or his Neighbor.

114. If he has been ambitious, inordinately deſiring honors, and dignities, *&c.* doing, to that end, that which he ought not.

115. If, to the end he may not be held of ſmall account, or for fear of the ſpeeches of men, he do that which he ought not, with ſcandal of his Neighbor: Or neglect to do that which he ought, as to correct and reprehend others, to converſe with good perſons, to go to Confeſſion, and to do other Chriſtian works.

116. If he has ſtubbornly impugned the truth, or becauſe he would not ſubmit, or ſeem to be convinced, he has obſtinately de-

fended a manifeſt Error againſt his Conſcience.

117. If through Arrogancy he has deſpiſed others, doing any thing to their diſhonor.

118. If for Pride, he has been at exceſſive charge in Apparel, Servants, Diet, and other vanities, above his Eſtate. The like *Examen* may be made upon other Capital Sins.

A ſhorter Method of Confeſſion for thoſe that frequent the ſame often.

HE that is accuſtomed to confeſs often, muſt be very careful of *Four* things. 1. Of the due *Examen* of his Conſcience. 2. Of Compunction and Sorrow for his Sins. 3. That the Confeſſion it ſelf be brief, humble, and ſincere. 4. Of a good purpoſe and true endeavor to amend.

This done, let him come humbly to his Ghoſtly Father, and kneeling down at his feet, ſay, *Benedic Pater. Confiteor Deo*, &c. in *Latin*, or *Engliſh*, as he beſt can, until the words, *Mea culpa*, &c.

Firſt I accuſe my ſelf, that I

come to this Sacrament of Penance not ſo well prepared as I ought to do: for which I ask God heartily pardon.

I accuſe my ſelf, that I have not had ſuch Sorrow and Repentance for my Sins paſt as I ought.

I accuſe my ſelf, that I have not uſed ſuch diligence in the daily examining of my Conſcience, and amendment of my life, as I ought to have done.

I accuſe my ſelf, that I have not given Almighty God due thanks, for all the benefits I have daily received at his hands.

I accuſe my ſelf, not to have loved and ſerved Him with ſuch fear, reverence, and humility of mind in all things, as I ought to have done.

I accuſe my ſelf, that I have not addreſt my Prayers to him, with that

that alacrity and fervour of ſpirit as I ought; but have been very often, and voluntarily diſtracted, ſlothful, and cold in my Devotions, and in all other pious works.

I accuſe my ſelf, of having been proud and vain-glorious.

I accuſe my ſelf, that I have been very negligent in putting away evil thoughts of ſundry ſorts, and have not endeavoured to keep my mind ſo well exerciſed, nor thought ſo humbly of my ſelf, as I ſhould have done.

I accuſe my ſelf, that I have not kept my Senſes in ſuch narrowneſs and cuſtody, as I ought to have done, eſpecially my Eyes and my Ears.

I accuſe my ſelf to have ſpoken of other men, and their affairs, with little care, charity and affection; and that I have diſcovered their defects.

I accuſe my ſelf, not to have behaved my ſelf ſo modeſtly in my Actions and Converſation, as I ſhould have done; but have ſpent many hours idly in talking, laughing, and idle diſcourſes, without profit to my ſelf or others.

I accuſe my ſelf, that in my works I have not purely ſought God's honour and glory, but rather ſome worldly reſpect, or ſelf-intereſt.

I accuſe my ſelf, that I have not frequented the holy Sacraments of Confeſſion and Communion with due preparation and reverence; nor heard Maſs, and other Spiritual Exerciſes, with that attention and devotion as was fit for ſuch divine Myſteries.

I accuſe my ſelf, to have been angry, melancholy, froward, and ſtubborn oftentimes without cauſe.

I accuſe my ſelf, that in my diſcourſe I have not been careful to keep my tongue from uttering untruths, nor from Swearing by Faith and Troth without neceſſity.

I accuſe my ſelf of ſeveral thoughts of Envy, Vanity, Anger, Diſlike, Contempt, of Senſuality in eating and drinking, *&c.*

For theſe, and all my other Sins and Tranſgreſſions, wherein ſoever, and howſoever elſe I have offended my Lord God: and alſo for thoſe that at this preſent I have forgotten, and through my negligence cannot call to remembrance, I ask him heartily pardon and forgiveneſs, and of you my Ghoſtly Father, penance and abſolution.

Ideo precor Beatam Mariam, &c. or, Therefore I beſeech, *&c.*

If beſides this ordinary Method of Confeſſion, thou ſhalt feel thy

Conſcience troubled or burthened with any other Sins, mortal or venial, thou muſt expreſs them diſtinctly and orderly with all their due circumſtances; to the end thy Ghoſtly Father may truly judg of them, and by impoſing condign Penance, may abſolve thee, according to the rites of the holy Catholick Church.

A ſhort Prayer to be ſaid preſently after Abſolution.

LEt, O Lord, I humbly beſeech thee, this my Confeſſion be grateful and acceptable to thy Divine Majeſty, by the Merits of thy moſt bitter Death and Paſſion, and by the Interceſſion of thy bleſſed Mother and all the Saints. And whatſoever now, or at other times, has been wanting in me, either to the

the ſufficiency of Contrition, or to the purity and integrity of Confeſſion, let thy Pity and Mercy, O Lord, ſupply the ſame; and according thereunto vouchſafe to abſolve me fully and perfectly in Heaven. To whom be all honor and glory, world without end, ſweet Jeſus, *Amen.*

Then ſay,

Deus propitius eſto mihi peccatori.

Or,

God be merciful unto me a Sinner.

A ſhort Treatiſe of Indulgences.

What is an Indulgence?

AN Indulgence, as it is ordinarily taken in the Catholick Church, is, *A remiſſion or forgive-*

ness; Not of the crime or guilt it self of Sin (which is remitted otherwise by the Sacrament of Penance) but of the pain (not eternal, but temporal) due unto man for his Sins, after they be forgiven by Sacramental Confession.

From whence are Indulgences derived?

INdulgences do spring or grow from the infinite Merit, and superabundant Satisfaction of the most precious Blood of our Lord and Saviour Jesus Christ, one onely drop whereof had been sufficient for the full Redemption of all the world. Also from the singular Merits of the most Blessed Virgin his Mother, and of other Holy Saints and Martyrs. For which respect Indulgences are said to be,

A treaſure gathered together, and laid up in the holy Catholick Church, flowing from the aforeſaid Merits.]

The effect of Indulgences.

INdulgences work the ſame effect wholly and entirely, which the compleat Penance due for Sins would have done (after the ſame is Sacramentally forgiven) when it ſhould have been fulfilled by the Penitent. Wherefore the contrite Penitent getting the ſaid *Indulgences*, ſatisfies for his Sins, and temporal puniſhment due thereunto, as if he had ſatisfied by doing a proportionate Penance, the debt being paid which he owed, with the aforeſaid treaſure of the Catholick Church, derived from the infinite Merits of our Saviour Chriſt, and

also from the merits of his holy Saints as aforesaid.

Of the distributer of Indulgences.

TWo sorts of distributers there be of the treasure of *Indulgences*, to wit, the unlimited & limited. The unlimited distributer, or giver, is the Pope, St. *Peter's* lawful Successor, and Christ's Vicar here on earth. The limited distributers are the Popes Legats, who by special, or general Commission from him, may grant Indulgences in their Legacies: Arch-bishops, and Metropolitans in their Provinces: Bishops and Prelates in their Dioceses: as also Religious Men, and Secular Priests, according to the Authority granted them, by special Commission, or Priviledge.

Of

Of the operation of Indulgences.

INdulgences do operate and work, in vertue of the aforesaid Merits and Satisfaction, *two* sundry ways; The *First* is, by the Authority and Power of him that grants them. And *Secondly* by the Devotion and Charity of the person that gains them.

Of the extension of Indulgences.

INdulgences do extend as well to the High Court or Tribunal of our Saviour Christ, as to the internal Court, or Tribunal of the Holy Church. But not to the external Judicial Court, concerning the punishments which offenders of the Law do deserve for their offences; that is to say, No man by Indul-

gences can be delivered from the puniſhments which belong to the *External contentious Court*, either Eccleſiaſtical or Secular; nor yet alſo from any natural pains or puniſhments.

Of the Precept of Indulgences.

TO obtain this ſpecial treaſure of Indulgences, or any part thereof, there is required a fit diſpoſition in him that ſhall receive the ſame: that is to ſay, That he be not only in ſtate of Grace, but alſo that he perform truly and ſincerely, all and every condition, which he that gives the ſaid Indulgence ſhall appoint or command, or ſo much thereof as ſhall be neceſſary, according to the intention of the giver, who commonly gives choice of *two*, *three*, or more things

to

to be done, according as every man's eſtate, ability, opportunity, and other circumſtances require: without the accompliſhing whereof, the ſaid Indulgences cannot be obtained.

Of the Application of Indulgences.

INdulgences cannot be applied to one that is in mortal Sin, but only to ſuch as are contrite and confeſſed of all their mortal Sins; or at the leaſtwiſe, have an intention and purpoſe to do the ſame, at due aud convenient time, according as the words of the Bull, wherein the ſaid Indulgences are publiſhed ſhall import, and not otherwiſe.

Of

Of the subject of Indulgences.

INdulgences do onely avail and profit those who obtain and get them, and not others; So as we cannot get Indulgences for another, except the Bull whereby they be published, do expressly specifie the same, which is very seldom, and not without extraordinary cause.

Of Indulgences for the Dead.

CErtain it is amongst all Catholicks, that Indulgences profit the Dead (I mean such as depart this Life in the Faith of the Catholick Church:) For as the suffrages of the Living do profit the Dead by way of impetration; so do they profit them by way of Satisfaction, which is by applying the Merits and

and Satisfactions of Chriſt, and his Saints unto them, by Indulgences: For that they being united by Charity to the holy Church before their Departure, merited and deſerved ſo much by that Union, that the Suffrages of the ſaid Church might be applied unto them now deceaſed.

Of the Cauſe of Indulgences.

INdulgences ought not to be, nor are granted but for meer Spiritual Cauſes, or at leaſtwiſe, for Temporal Cauſes annexed unto Spiritual: And in this caſe, without juſt cauſe, the Pope himſelf cannot diſpenſe; for that he is not Lord or Maſter of this Spiritual Treaſure of the Church, but the Diſtributer only: which diſtribution he cannot make without a juſt and

and lawful Spiritual Cause; as is aforesaid.

Of the utility and fruit of Indulgences.

THe utility and fruit that is received by Indulgences, is of no small account: For besides the Merit that is gotten by devout receiving them, not only encrease of Grace in this world is thereunto annexed; but also a greater degree of Glory in the world to come.

Of the Disposition and Intention which is requisite for the gaining of Indulgences.

FOr obtaining of Indulgences, which are granted at certain Stations, or otherwise, it is to be understood, that he who will get

get the ſame, muſt have a diſpoſition to fulfil that which is required in the Bull of Grant of the ſaid Indulgences, which commonly is publiſhed certain days before, that he pray for ſuch things as are ſpecified in the ſaid Bull, or at leaſtwiſe direct his intention in Prayer, to the intention of the giver of thoſe Indulgences; and thereby ſhall he truly receive, and reap that Spiritual Treaſure which the diſtributer has appointed to be beſtowed on ſuch as ſhall perform the ſame.

What is a Jubile?

THe Jubile which now adays the Catholick Church ſolemnizes, is no other thing than a general and full Abſolution and Remiſſion of all the Puniſhment due for Sin (after the guilt of the ſame is Sacramentally

tally forgiven) for the which we are to make Satisfaction, either in this Life or in Purgatory. For which general Remiſſion and increaſe of Grace, it is great reaſon that every one make Feaſt and Jubile, ſeeing no man can receive greater joy in this Life, than the Forgiveneſs of his Sins; And that of a Bondſlave to the Devil which he was before, he is now hereby become the Child of God; and of being debtor of ſuch Puniſhments, he is by this means made free and diſcharged of them all.

Of the Name, Antiquity, and Celebration of the Jubile.

THe name of Jubile is derived from the *Hebrew* word *Jobel*, which ſignifies the year of Remiſſion. And it is one of the moſt ancient

ancient Traditions in the Catholick Church; for that it was figured in the Jubile of the Old-Testament, which was wont to be celebrated among the Jews, from 50. years to 50. In which year of Jubile, all debtors were forgiven; all lands and possessions sold were restored to the former Owners; and Servants and Slaves were delivered out of Bondage, *&c.*

The Jubile of the Jews was but a Type or Figure of this among us Christians, by which, through the Merits of Christ, men obtain perfect remission of their Sins, freedom from the Servitude of the Devil, the fruit of all good Works, and the possession of Heaven. Wherefore the said Jubile has not only all the Priviledges that other Plenary Indulgences have, but the Popes also are wont at this time to grant Authority

Authority to approved Priests, to absolve from all reserved Cases, Excommunications, and enormous Crimes whatsoever (being truly penitent and contrite) to the end that the faithful may be aptly disposed to receive so great a Benefit.

And although the Custom of the Church was wont to celebrate this Jubile from an 100. year to an 100. year, to avoid suspicion of symbolizing therein with the Jewish Synagogue, and especially for the Mystery contained in the Scripture of the hundred fruit, as Pope *Bonifacius* the 8. declareth, *Anno Domini* 1294. yet forasmuch as the life of man is short, and uncertain to attain to that number of years, *Clement* the 6. ordained, that it should be celebrated from 50. to 50. And again that all Christians might oft-

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ner enjoy the fruit hereof. *Paul* the 2. appointed it from 25. years to 25. as now it is obſerved. Notwithſtanding in urgent neceſſities of the Catholik Church, out of the aforeſaid deſigned times (as for example in time of Wars, Plagues, and other Calamities) the Popes are wont to open the ſame treaſure; to the end, that all faithful Chriſtians well diſpoſed, may be made partakers of ſo great a benefit.

How the great numbers of years of Indulgences are to be underſtood.

WHen there ſhall be found in any Bull, or grant of Indulgences, any great number of years; as for example, in doing ſuch or ſuch things, *You ſhall gain ten, or twenty thouſand years*, or ſome great number of Indulgences;

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it is to be noted, that these years are understood according to the years of this life, proportionably to the Penance, or Punishments, enjoyned for Sins by the Sacred Canons. And although the world should not last so long, yet notwithstanding, intensively, the pain in Purgatory may be so sharp and extream in one hour, yea in a minute, that it may be equal to the extension of many years. As for example, in the Last Day, the Souls of those who shall rise, and were but lately deceased, shall suffer as much Pain intensively in so short a time as they should extensively have had to suffer in ten or twenty thousand years, if both the world, and Purgatory, were so long to endure.

What

What Almes are required to be given for the gaining of Indulgences.

WHen any determined and ſet Alms are ſpecified in the Bull to be diſtributed for gaining the Indulgence; as for example, a Groat, Sixpence, or more, or leſs; then it behooves for the obtaining thereof to give the Alms as it is appointed. But if the *Bull* do indeterminately ſay, *That, to gain ſuch Indulgences, Alms ſhall be given,* and no Sum ſpecified, then he that gives never ſo little (giving it in Charity by way of Alms) doth obtain the pardon.

Note alſo that the ſaid Alms may be beſtowed upon what Church, poor Body, or other pious uſe and neceſſity, any man that gives the ſame will chooſe, when it is not ſpecified

cified to whom the ſame is to be given. But it is good for every man to give according to his ability; the rich man, the gift of a rich man; the poor man, the gift of a poor man; and as the *Scripture* ſaith, *That he that hath much ſhall give much, and he that hath little ſhall give little.*

Whether a Pardon may be gained more than once at one time.

WHen the words of the *Bull* do preſcribe Indulgences to endure for a day, two, eight, or any other number, and that he who will gain the ſame, muſt do it within the ſpace of the prefixed time, without ſpecifying how often; then can the ſaid Pardon be gotten but once only, although a man perform all the things preſcribed

oftner. But when the words *toties quoties (how oft soever)* shall be found therein, then as often as one shall do those things commanded by the *Bull*, so often shall he obtain the aforesaid *Indulgences*.

What preparation a man ought to make for the gaining of Indulgences.

HE that purposes to gain a Jubile, or Indulgence, ought presently to resolve to purge his Soul of all Uncleanness; I mean of all mortal Sin, and to procure that he may be in God's grace and favour, and sincerely and devoutly to perform the ordinances and pious works, which are imposed. And although (after diligent Preparation made for his Confession) he should forget a mortal Sin, yet is he

he absolved thereof, and obtains Grace by that Sacrament, to gain the said Jubile or Indulgence: because Sins forgotten are not reserved, when sufficient diligence is used therein; yet if, after, he remember the said Sin, he is bound to confess the same.

And note that when any Jubile or Indulgence is granted, and that such and such things are to be done for the obtaining thereof: as to fast three certain days, to visit some holy places; to pray for the Pope, King, or for the Conversion of Infidels and Hereticks, to give alms, to confess, communicate, and the like; it shall be good first to make his Confession, that thereby being in the favour of God, he do the said Fastings, Alms, and other good work, in state of Grace, and then shall God, as unto his friend, much

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the ſooner grant him the Pardon which he deſires. But eſpecially, and at leaſt, he muſt have true and hearty Contrition for his Sins, when he begins the aforeſaid Works of Piety; and ought not to preſume upon the words of the Indulgence, more than they do import and ſignifie.

Whether the Pope can grant Indulgences to the Dead?

CErtain it is amongſt Catholick Doctors, that the Popes Holineſs may grant Indulgences as well to the Dead as to the Living, and in ſo doing he may abſolve them from their Pain. But they are given one way to the Dead, and another way to the Living. For unto the living, Indulgence is granted by way of Abſolution, as being

ing immediately ſubject to the Pope, but unto the Dead it is given by way of Suffrage; inſomuch as the Pope diſpenſing the Spiritual Treaſures of the Church, for the Debt or Puniſhments that are due for Sins, ſatisfies our Lord therewith, in ſuch wiſe, as he accepts the ſame. And this may be declared by a familiar Example: to wit, If the Pope, of his good Favor and Charity, would deliver all thoſe that are impriſoned in the City of *Rome* for Debt, paying for them as much as every one owes to his Creditor, he might with all juſt reaſon, and without any further ado, lawfully diſcharge out of Priſon thoſe who are his own Subjects, having abſolute Power and Juriſdiction over them. But if he would deliver others impriſoned for like debt (for example) that are ſubject

to another abſolute Prince of *Italy*, juridically he could not do it. But by diſburſing the mony, and paying their ſaid Debts, he might intreat the Prince in their behalf to take the mony, and to releaſe the Debtors out of priſon: And in that caſe it may be ſaid, that the Pope by way of Intreaty and Prayer, delivered the Priſoners, although it were in the Princes power to accept the ſame or no: Even ſo it falls out in this diſpenſation of the treaſure of Indulgences, which is as it were mony given us by the Pope, to ſatisfy the Debts we ow unto God for our Sins (and muſt needs be paid before we can be releaſed) and beſtowed upon us that are living, and immediately ſubject to his Holineſs, and thereby are juridically abſolved thereof. But as for the Dead, though he

pays

pays for them also, yet he is to intreat only for them by way of Suffrage, trusting in the Mercy and Goodness of God, who is much more ready to grant, than we to demand.

Of the infinite value of Indulgences.

FOr three Causes especially are Indulgences said to be of infinite Value The first is in respect of our Lord and Saviour himself: And this is called the Merit, and Satisfaction of Christ; in that he did not only merit, but also satisfie for all Sins. The second is in respect of Christ's holy Saints: whose pains, labors, suffering, and other penalties endured in this world, were of much more value than their Sins required Satisfaction. The third is in respect of the Church:

and

and in this are comprehended all pious and charitable works, both Spiritual and Temporal, which have been wrought by her means, the value whereof remains at her disposition, to distribute upon just causes, to such as have need thereof. Wherefore all this Treasure and Spiritual Dowry, wherewith Christ's holy Spouse is so infinitely enriched, remains to be lent freely unto Sinners, whereby to satisfy and pay the ransom and debts, which they ow for their sins and offences; and may be called infinite in regard it never can be exhausted.

A brief Preparation for receiving the B. Sacrament.

The Prayer.

O Moſt benign Lord Jeſus Chriſt, I a poor Sinner preſuming nothing on mine own merits, but truſting on thy Mercy and Goodneſs, do fear and tremble to have acceſs to the Table of thy moſt ſweet Banquet. For I have a heart and body ſpotted with many crimes, a Mind and Tongue unpuriſied. Therefore, O dreadful Majeſty, in theſe ſtraits, I have recourſe to the Fountain of thy Mercy;

cy; I haſten to thee to be hea'ed, I fly under thy Protection; and him, whom I cannot endure a Judge, I hope to have a Saviour. To thee, O Lord, I ſhew my wounds: to thee I diſcover my ſhame. I know my Sins are many and great, for which I fear. I truſt in thy Mercies, which are without number: Look down upon me with Eyes of pitty. O Lord Jeſus Chriſt, eternal King, God and Man, crucified for man, Hear me graciouſly hoping in thee; Admit me, though full of wretchedneſs and Sin, thou that wilt never reſtrain the fountain of thy Goodneſs. All hail healthful Sacrifice, offered upon the tree of the Croſs for me and all Mankind. All hail, O noble and precious Blood guſhing out of the Wounds of my Lord Jeſus Chriſt crucified, and waſhing away the

Sins

Sins of the whole world. Remember, O Lord, thy creature whom thou haſt redeemed with this thy Blood: It heartily grieves me that I have ſinned, I deſire to amend my former Follies. Take away then from me (O Lamb of God) all mine Iniquities and Offences, that being purified in Mind and Body, I may worthily taſte the holy of holies: And grant that this ſacred Banquet of thy Body and Blood, which I unworthy, deſire to receive, may be a remiſſion of my Sins, a perfect purgation of my Crimes, an expulſion of filthy cogitations, a reproduction of good Thoughts, a wholeſome efficacy of works pleaſing to thee, and withal a moſt firm protection of Soul and Body, againſt the deceits of my enemies. Through thee, our Lord Jeſus Chriſt, *&c.* Amen.

A Prayer after receiving the Bleſſed Sacrament.

PIerce through, O ſweet Lord Jeſu, the marrow and bowels of my Soul, with the moſt ſweet and wholeſom wound of thy love, with true, clear, Apoſtolical, and moſt holy Charity, that my Soul may languiſh and melt, even by the only love and deſire of thee; Let it covet thee, and even languiſh after thy Courts; Let it deſire to be diſſolved and to be with thee. Grant that my Soul may hunger after thee, the Bread of Angels, the Food of holy Souls, our daily and ſuperſubſtantial Bread, having all ſweetneſs and ſavour, and all delightfulneſs of reliſh: Let my heart always hunger and feed on thee, on whom the Angels deſire to look;

and let the bowels of my Soul be repleniſhed with the ſweetneſs of thy taſt, let it always thirſt after thee, the Fountain of Life, the Fountain of Wiſdom and Knowledg, the Fountain of Eternal Light, the Torrent of Pleaſure, the Plentifulneſs of the houſe of God: let it always earneſtly covet thee, ſeek thee, and find thee: let it tend to thee, arrive unto thee, think upon thee, ſpeak of thee, and work all things to the Praiſe and Glory of thy Name, with humility and diſcretion, with love and delight, with facility and affection, with Perſeverance unto the end; And thou alone be always my Hope, my Confidence, my Riches, my Delight, my Pleaſure, my Joy, my Reſt and Tranquillity, my Peace, my Reliſh, my Fragrancy, my Sweetneſs, my Food, my Refection, my Refuge, my

my Help, my Wisdom, my Portion, my Possession, my Treasure, in which my Mind and Heart may always be firmly fixed, and immoveably rooted. *Amen.*

SUNDAY.

The Little Office of the B. *Trinity.*

At Mattins.

Verſ. BLeſſed be the Holy and undivided Trinity, now and ever, world without end.

Reſp. Amen, *Alleluia.*

Verſ. O Lord thou wilt open my Lips.

R. And my Mouth ſhall declare thy Praiſe.

V. O God incline unto mine aid.

R. O Lord make haſt to help me.

V. Glo-

V. Glory be to the Father, *&c.*

R. As it was, *&c. Alleluia.*

From *Septuagesima* to Easter, instead of *Alleluia* in this and other Offices, is said, Praise be to thee, O Lord, King of Eternal Glory.

The Hymn.

Lend us thy hand, that we may rise
With sober Minds and chearful eyes,
And burning with thy Praises flame,
Return due thanks unto thy Name.

Ant. Blessed be the Holy Creator, and Governor of all things, the Holy and Undivided Trinity, now and ever world without end.

V. Let us bless the Father, and the Son, with the Holy Ghost.

R. Let us praise and magnify him for ever.

Let us pray.

ALmighty and Everlasting God, who hast granted to thy Servants in the Confession of the true Fth, to acknowledge the Glory of the Eternal Trinity, and in the power of Majesty, to adore the Unity: We beseech thee, that by the firmness of the same Faith, we may be ever defended from all Adversities: Through our Lord Jesus Christ thy Son, who lives and reigns with thee, God in unity, of the Holy Ghost, for ever and ever, *Amen.*

At Prime.

V. BLessed be the Holy and undivided Trinity, now and ever, world without end: *R.* Amen.

V. O

V. O God encline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, and to the Son, *&c. Alleluia.*

The Hymn.

THe Day-ſtar's riſen, and is run
To bring us tidings of the Sun.
Darkneſs is gone; let Sacred Light
Poſſeſs our thoughts without a Night.

Ant. Thanks be to thee O God, thanks be to thee, O true and one Trinity, one and ſupream Deity, holy and one Unity.

V. Let us bleſs the Father, and the Son with the Holy Ghoſt.

R. Let us praiſe and magnify him for ever.

Let us Pray.

ALmighty and Everlasting God, *&c.* as before.

At Third.

V. BLessed be the Holy and Undivided Trinity, now and for ever, world without end. *R.* Amen.

V. O God encline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c. Alleluia.*

The Hymn.

FAther of Mercies infinite,
Thou governest with awful might, The

The worlds vaſt frame; a Deity,
In ſubſtance One, in Perſons three.

Antiph. We invocate thee, we praiſe thee, we adore thee, our Hope, our Honour: Deliver us, quicken us, O bleſſed Trinity.

V. Let us bleſs the Father, and the Son, with the Holy Ghoſt.

R. Let us praiſe and magnify him for ever.

Let us Pray.

ALmighty, and Everlaſting God, *&c.*

At Sixth.

V. BLeſſed be the Holy and Undivided Trinity, now and ever, world without end. *R.* Amen.

V. O God encline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, &c. *Alleluia.*

The Hymn.

The Sun runs on, but will decline;
O thou, whoſe Light do's ever ſhine,
Moſt glorious Trinity inſpire
Into our hearts Love's ſacred fire.

Ant. The Father is Charity, the Son Grace, the Holy Ghoſt Communication: The Father is true, the Son truth, the Holy Ghoſt truth: the Father, Son, and Holy Ghoſt are one Subſtance, O bleſſed Trinity.

V. Let us bleſs the Father, and the Son, with the Holy Ghoſt.

R. Let

R. Let us praiſe and magnify him for ever.

Let us Pray.

ALmighty and Everlaſting God, *&c.* as before.

At Ninth.

V. BLeſſed be the Holy and Undivided Trinity, now and ever, world without end. *R. Amen.*

V. O God encline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c. Alleluia.*

The Hymn.

GReat Trine-one God, who doſt command,
And guide the World with pow'rful hand,
Give ear to us who duely ſing
Thy Praiſes, O Celeſtial King.

Ant. To thee be Praiſe, to thee be Glory, to thee be Thankſgiving for ever and ever. And bleſſed be the Name of thy Glory; Holy and to be praiſed and magnified for ever, O bleſſed Trinity.

V. Let us bleſs the Father, and the Son, with the Holy Ghoſt.

R. Let us praiſe and magnify him for ever.

Let us Pray.

ALmighty and Everlaſting God, *&c.*

At Even song.

V. BLessed be the Holy, and Undivided Trinity, now and ever, world without end. *R.* Amen.

V. O God, encline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c. Alleluia.*

The Hymn.

IN all our Morning Exercise
Or Praise, and Evening Sacrifice,
With prostrate hearts we all desire
To praise thee with thy Heav'nly Quire.

Antiph. Thee God the Father

unbegotten, thee the Son only begotten, thee the Holy Ghost the Comforter, holy and undivided Trinity, thee with our whole heart and mouth we confess, praise and bless; to thee be glory for ever.

V. Let us bless the Father, and the Son, with the Holy Ghost.

R. Let us praise and magnify him for ever.

Let us pray.

ALmighty and Everlasting God, who hast granted to thy Servants in the Confession of the true Faith, to acknowledg the Glory of the Eternal Trinity, and in the Power of Majesty, to adore the Unity: We beseech thee, that by the firmness of the same Faith, we may be always defended from all

Adver-

Adverſities: Through our Lord Jeſus Chriſt, &c. Amen.

At Compline.

V. BLeſſed be the Holy and Undivided Trinity, now and ever, world without end. *R.* Amen.

V. COnvert us, O Lord, our Savior.

R. And avert thy Anger from us.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, &c. *Alleluia.*

The Hymn.

ALl Glory to the Trinity,
One God of equal Majeſty.

Who

Who is at preſent, was before
All time, and ſhall be evermore.

Ant. Glory be to the Father, who has created us: Glory be to the Son, who has redeemed us: Glory be to the Holy Ghoſt, who has ſanctified us: Glory be to the Supream and undivided Trinity, One God for ever and ever.

V. Let us bleſs the Father, and the Son, with the Holy Ghoſt.

R. Let us Praiſe and Magnify him for ever.

Let us Pray.

ALmighty and Everlaſting God, *&c.*

The Commendation.

TO thee, bleſt Trinity, I pay
Theſe my devotions of the day
Aſſiſt me at my Death, that I
May reign with thee eternally. *Amen.*

The

The Litany, *in Honour of the Bleſſed* Trinity.

IN the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

Bleſſed be the Holy and Undivided Trinity, now and for ever. *Amen.*

V. O Lord, thou wilt open my lips.

R. And my mouth ſhall declare thy praiſe.

Lord have mercy.
Chriſt have mercy.
Lord have mercy.
O Chriſt hear us.
O Chriſt graciouſly hear us.

1. O God the Father, eternal Fountain of all Being, have mercy on us.

O God the Father, who haſt choſen us in thy Son, before the conſtitution of the world, have mercy on us.

O God the Father, who ſo lovedſt the world, that thou gaveſt thy only begotten Son to redeem it, have mercy on us.

O God the Father, who haſt adopted us to be thy Children in Jeſus Chriſt, have mercy on us.

O God the Father, who haſt prepared for us a glorious Inheritance, if we love thee and keep thy Commandments, have mercy on us.

2. O God the Son, eternal Word of the Father, have mercy on us.

O God the Son, who, to ſave us Sinners, took'ſt upon thee the frail nature of man, have mercy on us.

O

O God the Son, who, for our Redemption, becameſt obedient to Death, even the Death of the Croſs, have mercy on us.

O God the Son, to whom all Power in Heaven and Earth is given by the Father, have mercy on us.

O God the Son, who at the laſt and dreadful Day ſhalt come with Glory to judge the living and the dead, have mercy on us.

3. O God the Holy Ghoſt, proceeding from the Father and the Son, have mercy on us.

O God the Holy Ghoſt, by whom was wrought the glorious myſtery of our Saviours Incarnation, have mercy on us.

O God the Holy Ghoſt, the free diſpenſer of all graces, and faithful comforter in all afflictions, have mercy on us.

O

O God the Holy Ghoſt, enlightner of our underſtandings, and ſanctifier of our wills, have mercy on us.

O God the Holy Ghoſt, the pledge of our adoption and ſeal of our ſalvation, have mercy on us.

O ſacred Trinity, three perſons, and one God, of equal glory and co-eternal majeſty, have mercy on us.

O ſacred Trinity, from whom, by whom, and in whom are all things, have mercy on us.

O ſacred Trinity, to whom all the Angels and Saints of heaven continually ſing. Holy, Holy, Holy, have mercy on us.

Bleſſed for ever be thy name, eternal Father of our Lord Jeſus Chriſt.

For the immenſity of thy power, which at firſt of nothing created all things,

things, and ſtill preſerves them, that they return not again to nothing. My ſoul doth magnify thee, O Lord.

For thy infinite goodneſs in making us after thine own image, and deputing to our ſervice all the reſt of thy creatures. My ſoul doth, *&c.*

For the riches of thy bounty, which fills every thing, according to its capacity, and for the wiſdom of thy counſels, which ſweetly diſpoſe and irreſiſtably govern the whole frame of the world. My ſoul doth, *&c.*

For thy providence in foretelling us the danger of ſin, by threatning Hell to our offences, and for thy gracious inviting us to our own happineſs, by promiſing heaven, as the reward to our obedience, My ſoul doth, *&c.*

For

For the eternal charity, where-with thou lovedſt us, before the world began, and mercifully decreedſt our redemption by thy Son. My ſoul doth, *&c.*

And bleſſed be thou, O Jeſu, Son of God and Saviour of mankind, for thy infinite glory in thy ſelf, and infinite love to us. My ſoul doth, *&c.*

For thy miraculous Conception by the Holy Ghoſt, and humble Nativity of the Bleſſed Virgin; For thy flight into Egypt at ſo tender age, and all the incommodities, which thou ſufferedſt in thy baniſhment. My ſoul doth, *&c.*

For thy meek ſubjection to thy parents even in the meaneſt offices of a private life, for thy condeſcendence to the form of a ſervant, though thou wert Lord of all. My ſoul doth, *&c.*

For

For thy faſting and retirement in the deſert, for thy mildneſs and benignity in Converſation, for thy heavenly doctrine and glorious miracles. My ſoul doth, &c.

For the enflamed deſire which thou hadſt to redeem us, and compaſſionate tears which thou ſhed'ſt o're Jeruſalem, for thy humble waſhing thy diſciples feet, and loving inſtitution of the Bleſſed Sacrament. My ſoul doth, &c.

For thine agony and bloody ſweat in that Garden of ſorrow, for thy intire ſelf-denial and obſolute ſubmiſſion, not onely to the will of thy Father, but even of thine enemies. My ſoul doth, &c.

For thy incomparable patience in their violent ſeiſure of thy perſon, and hurrying thee up and down the Streetes of Jeruſalem. for thy wonderful ſilence, whilſt they falſ-

ly accuſed and unjuſtly condemned thine innocence. My ſoul doth, &c.

For thy perfect reſignation whilſt they ſhamefully ſtript thee of thy cloathes, and cruelly ſcourged thee at a pillar; for thy admirable meekneſs whilſt they crowned thee with thorns, and forced thee to carry thy Croſs, laden with the ſins of the whole world. My ſoul doth, &c.

For thy immoveable conſtancy whilſt they faſtned thee on the Croſs, piercing thy bleſſed hands and feet with nails, and giving thee Vinegar and gall to drink. My ſoul doth, &c.

For the infinite ſweetneſs of thy ſpirit, that excuſed their ſin, and prayed thy Father to forgive them, till the extremity of their tortures took away thy breath. My ſoul doth, &c.

For

For thy glorious reſurrection from the grave, and triumphant aſcenſion into heaven; for ſending the Holy Ghoſt to abide with thy Church for ever, and promiſing to be with us thy ſelf to the end of the world. My ſoul doth, &c.

And bleſſed be thou, O God the Holy Ghoſt, for thy continual preſervation of the Church, in truth, unity, and holineſs, for infuſing the love of God into our hearts, and comforting us in all our temporal diſtreſſes with the hope of eternal felicity. My ſoul doth, &c.

Bleſſed for ever be thy name (O ſacred Trinity) for the infinite nobility of thy eſſence, and unſpeakable majeſty of thy glory, exiſtence of thy ſelf from all eternity and perfect happineſs in thy ſelf for ever. My ſoul doth, &c.

For

For the bleſſed Virgin Mary Mother of our Lord Jeſus Chriſt, for the admirable ſanctity of her life, and wonderful aſſumption into Heaven at her death, for the crown of glory, wherewith ſhe is honoured above the Quires of Angels, and for her perpetual interceſſion to her Son, in behalf of us ſinners. My ſoul doth, *&c.*

For all the holy Angels and bleſſed Spirits of heaven, for the excellency of their nature, and felicity of their ſtate; for their cuſtody of us in all our ways miniſtery to us in all our neceſſities; for the carrying up our prayers to thee and bringing down thy bleſſings to us. My ſoul doth, *&c.*

For thy holy Patriarchs, Prophets and Apoſtles, for thy glorious Martyrs, Confeſſours, and Virgins, and for all the faithful departed in thy

grace

grace. My soul doth, *&c.*

For thy one, holy Catholick, and Apostolick Church, for the steadiness of faith and peace of Conscience we experience by relying on her authority, for the adorable Sacrifice of the Altar, and the plentiful means of salvation we so happily enjoy by embracing her communion. My soul doth, *&c.*

For the particular benefits bestowed upon us, and the many dangers from which thou hast defended us, for our education, health and condition of life, for our daily bread, and all other thy temporal blessings. My soul doth, *&c.*

For the checks of our own conscience and the motions of thy holy Spirit, for thy patience in expecting our repentance, and presenting us opportunities of amending our lives, for the frequent deliverances from the

the occasions of sin and all other thy spiritual blessings. My soul doth magnify thee O Lord, and my spirit rejoyceth in God my Saviour

Be thou exalted, O God, above the clouds, and thy glory above the Heavens.

Whilst I live, will I sanctify thy name, I will sing praises to my God, while I have any being.

Bless our Lord, O my Soul, and all that is within me praise his holy Name.

Bless our Lord, O my Soul, and forget not all his Benefits.

Thus will I magnify the Lord all my Life long, and lift up my hands to his holy Throne. Glory be to the Father, *&c.*

V. O Lord hear my Prayer.

R. And let my Cry come to thee.

Almighty

ALmighty and Everliving God, from whom deſcends every good and perfect Gift; graciouſly accept this humble tribute of Praiſe and Thankſgiving from the hands of thy Servant, and mercifully grant that the frequent Meditation of thy infinite goodneſs may force our Wills to love thee above all things, and the ſerious Conſideration of thy incomprehenſible Majeſty captivate our Underſtandings to the obedience of Faith; That we may here (in reverence to thy Word) believe what we do not ſee, and hereafter in the bliſful Viſion of thy Glory ſee what we now believe, through Jeſus Chriſt our Lord and only Savior, who with thee and the Holy Ghoſt lives and reigns one God, world without end. *Amen.*

The

The Bleſſing of God Almighty, Father, Son, and Holy Ghoſt be with me, and dwell in my heart for ever. *Amen.*

An Oblation to be daily uſed with a ſincere deſire to pleaſe Almighty God.

O Moſt Merciful Lord; to the greater glory of thy moſt holy Name, to the greater honour of the Bleſſed Virgin *Mary*, to the honour of my holy Angel Keeper, and of my Patrons *N. N.* and of all the holy Angels and Saints; for the greater increaſe of their joy and glory.

For the ſtirring up of greater Devotion towards the moſt glorious and Holy Trinity, God the Father, God the Son, and God the Holy

Holy Ghoſt: towards Chriſt our Saviour his Divine Incarnation, his Sacred Life and moſt bitter Death and Paſſion; towards the holy Sacrifice of the Maſs, and bleſſed Sacrament; In moſt humble thanks for all thy Divine Graces and Benefits beſtowed upon all Creatures, eſpecially on me, the moſt unworthy of them all.

For the purifying of my Soul, and the Souls of all others, from all Sin and Imperfections, in full ſatisfaction and amendment of them: all which I caſt into the abundant Mercies and Merits of my Saviour, there to be utterly conſumed.

For the encreaſe of thy Divine Grace, and removing all impediments thereof, and dangers of loſing it: for the ſupplying all my defects, and adorning my Soul with ſacred Vertues; and the wounding

it with thy divine Love, which I desire always may be my death.

For the exaltation of the Catholick Faith, and holy Name of Jesus; for the universal Pastour of God's Church, and all the necessities thereof: for the extirpation of Heresy, and concord of Christian Princes: for the continuance of all Religious Orders in their true Vocation, and for their daily increase in all Spiritual Graces.

For the Conversion of *England*, and those that labour in the Conversion of Souls whersoever: for my Parents, Kinsfolks, Friends, and Benefactors, both alive and dead: for Amity and Unity amongst all Christians: for all that be in any Spiritual necessity, and for all our ill-willers; for the delivery of all Souls departed, and all that desire my Prayers, or commend themselves

ſelves thereunto: for whom I am bound to pray, or to whom thou wilt apply my poor Devotions.

For the accompliſhing (ſweet *Jeſu*) all thy Bleſſed Mothers intentions at the foot of the Croſs, and alſo for thine, then hanging on it, in moſt grievous deſolation and bitterneſs of pains.

For the fulfilling all deſires of the Holy Ghoſt, whom I deſire entirely to love and honour: and for whatſoever may be to the greater Abnegation of my ſelf, and moſt perfect Reſignation to thy holy Will.

Firſt, I fully renounce, and utterly deteſt, for love of thee, whatſoever is not thy holy Will, with hearty ſorrow that thou ſhouldſt ever be offended: And I moſt highly eſteem, prefer, love, and make choice of thee alone for ever.

Becauſe,

Because thou art only worthy, and therefore I, though most unworthy, encouraged notwithstanding by thy infinite Mercy and Goodness, and being moved with a great desire to serve thee, do offer my self wholly to thee (such as I am) even from the very depth of my Heart, and Soul, together with whatsoever I am able to do or suffer, with my whole Life and Death; all in union of thy sacred Merits, sweet *Jesu*.

Yea, rather I beseech thee to offer me with my whole heart, and heart's Affections, to thy greater Honour and eternal Praise, that I may be henceforth no more my own, but thine in all things, and above all things, in whom thy grace may always remain, and work its effects everlastingly. *Amen*.

Take me into thy protection, and acknowledg me everlastingly thine.

accept

accept of this my poor endeavour, according as thou knoweſt it might be performed to thy moſt heavenly will, which I wiſh may be by me, and all others fulfilled evermore to thy greater glory and eternal praiſe.

Let me live henceforth no more in my ſelf, but do thou only live in me. *Amen.*

For every good deſire and action, in all thy holy Saints and Angels, I wiſh ten hundred thouſand millions of praiſe, and thanksgiving to thee, my deareſt Lord. *Amen.*

A devout Prayer to the moſt Bleſſed Trinity.

I Adore thee, O Moſt Holy, and ever-glorious Trinity, Father, Son, and Holy Ghoſt, my God, my hope, my light, my reſt, my joy, my

my life; and all my good. I give thee thanks, O Lord, who haſt created me to thy own image, and haſt moſt mercifully born with me, continually ſinning againſt thee, even untill this preſent hour, and haſt delivered me from many dangers and enriched me with innumerable graces and benefits without any deſert of mine.

O moſt merciful Lord and Father, I offer unto thee, in full amendment, expiation, and ſatisfaction for all my ſins and negligences, and for the ſins of all men; I offer (I ſay) unto thee, the moſt holy Incarnation, Nativity, Paſſion, Death, Reſurrection, and Aſcenſion of thy dearly beloved Son, my ſweet Saviour Jeſus Chriſt, I offer unto thee his labours, his ſorrows, his ſcorns, his buffets, his ſtripes, his griefs, and anguiſhes, wherewith he was tormented

tormented for my ſake; I offer unto thee the moſt precious Blood which he ſhed: his Humility, his Patience, his Charity, and his Innocency.

O Father, O Son, O Holy Ghoſt, my God, who art in me, grant that I may think nothing, ſpeak or do nothing, but what ſhall be moſt grateful unto thee: Grant that my ſelf, and all other perſons may always fulfil thy holy Will and Commandments: Make us even one with thee, that thou mayſt, as it were, take pleaſure and delight in us all.

I ought, O Lord, and do moſt heartily deſire to praiſe and magnify thee: But becauſe I am not able to do the ſame worthily, I humbly intreat that thou wouldſt be pleaſed to praiſe and magnify thy ſelf perfectly in me. I deſire

alſo, that thou wouldſt vouchſafe to ſanctify even all my very breathings, whether I ſleep or wake, or whatſoever elſe I do, and receive them in part of the moſt grateful Praiſe due unto thee. Glory be to the Father, and to the Son, and to the Holy Ghoſt: As it was in the beginning, now, and ever, world without end. *Amen.*

REceive, O Lord, all and every part of my liberty: receive my Memory, my Underſtanding, and my Will. Whatſoever I have, or do poſſeſs, internal or external, thou, O Lord, haſt given it me; and even the ſame I reſtore again, and reſign wholly to thee, to be governed and directed according to thy holy Will. Give me only thy Love, together with thy Grace, and I ſhall be rich enough; nor

ſhall

ſhall I ever deſire any thing elſe. Poſſeſs me, my Lord God, poſſeſs me for ever. *Amen.*

Another Oblation to Chriſt our Saviour, to be daily made.

O Moſt merciful Lord and Saviour Jeſus Chriſt, who haſt created me of nothing, and redeemed me with thy moſt precious Blood from the bondage of Sin and Damnation: My God, and onely Authour of my good, who for my ſake didſt humble thy ſelf, from Heaven to earth, and becameſt man.

I love thee intirely above all things, and with all my heart, for thy own bleſſed ſake, and for the moſt excellent dignity of thy Bounty and Charity: And becauſe thou haſt without any deſert of mine pre-

vented me with infinite and inestimable Blessings and Gifts, all my love possible is but due unto thee.

I am ashamed of my former ingratitude, and I am sorry from the bottom of my heart, for the faults and negligences of my former life. I will therefore cleanse my soul of them without delay, by the Sacrament of Penance, which thou hast left unto thy Servants for the remission of their sins: I will make satisfaction (as much as in me lieth) for my misdeeds: and I will diligently beware of falling into any occasion of offending thee again hereafter.

I pardon from my heart, for love of thee, my adversaries and enemies, all and every injury they have done me: and most earnestly beseech thee to pardon them also. And I humbly

bly offer up to thee, my labours, incommodities, afflictions, cogitations, desires, and all other works, both of this present day, and of my whole life, in thanksgiving for thy benefits, and in satisfaction (how little soever it be) for my offences.

And lastly, I trust and confidently rest in the multitude of thy mercies; beseeching thee by the merits of thy most bitter Death and Passion; to pardon me, and all sinners, our faults and transgressions done against thee: forgive the debts of the faithful departed; give to those, who hope in thy mercies, abundant grace and perseverance to serve thee: inflame our hearts with thy divine love and obedience to fulfil thy most holy will. *Amen.*

Meditation of Gods benefits to Man.

1. Conſider the benefits of thy Creation, that when thou waſt nothing, God Almighty created thee, not in the form of a ſtock or bruit Beaſt, but a reaſonable Creature, endued with Underſtanding, Will, Memory, and capable of all Vertue.

2. Conſider the end for which thou waſt created; namely for the Service of God, and that after a ſhort time ſpent therein, thou might'ſt be partaker of thoſe Celeſtial Joys which he has prepared for thee in the Kingdom of his Father.

3. Conſider, that all other creatures, and whatſoever thy God has beſtowed upon thee, is for the attainment of that end, and ſo according-

accordingly to be employed by thee.

4. Consider the benefit of thy Redemption, of thy Vocation to the Catholick Faith; For which and all other Mercies and Benefits relating to thy self in particular, and to others in general, endeavour to be truly thankful.

Consideration of Eternity.

O! O! O! Eternity! How seldom art thou in the thoughts of men. Again I say, how seldom art thou in the thoughts of men?

2. O Eternity! Alas Eternity! what shall I say? or how shall I say? Who shall express, or who shall conceive what Eternity is?

3. I imagin a thousand years: I think a thousand times a thou-

ſand: I conſider as many years, as there be moments in all the time from the beginning to the end of the world, and yet all is nothing to Eternity.

4. O Eternity! alas Eternity? who ſhall be able to abide in Torments for Eternity? And who will not deſire to be in joy for Eternity?

5. I would fain ſpeak, but know not how; As long as God ſhall be God, ſo long ſhall the Torments of Hell endure. As long as God ſhall be God, ſo long alſo ſhall the Joys of Heaven continue.

6. How long ſhall this be! O Eternity, Eternity? It cannot be ſpoken, it cannot be conceived, it cannot be once imagined or thought: O Eternity, Eternity.

An Act of Faith.

I Do expreſly and diſtinctly believe every Article of the *Apoſtles* Creed, in ſuch ſenſe as Holy Church underſtands the ſame. I believe there be *Seven* Sacraments, and that they were inſtituted by Chriſt, for the comfort of his Church to the end of the World; And by their vertue derived from him, they ſerve as Conduits to conveigh, and as inſtruments to confer Grace to the worthy receivers. More particularly, I believe that in Baptiſm there is Remiſſion both of Original and all other Sin, preceding the ſame. That in Penance is Forgiveneſs of all actual Tranſgreſſions, by means of the Prieſt's Abſolution. That in the venerable Sacrament of the *Euchariſt*, there is the real Preſence of the

B. Body and Blood of Jeſus my Saviour, under the forms of Bread and Wine; Life to the worthy Communicant, and Death to thoſe who unworthily preſume to eat thereof. I believe alſo, that I am bound to keep Gods Commandments no leſs than the Law of Nature, as alſo the Eccleſiaſtical Laws of the Church; and that every one ſhall receive of Chriſt (the juſt Judg) at the Laſt Day, according to his works, good or evil. Laſtly, I believe in general whatſoever the Catholick Church (*the Pillar and Ground of Truth*, 2 Timo. 1. 3.) teaches and commands me to believe; and I utterly diſallow and diſclaim what ſhe condemns. This is the Faith which I profeſs, and wherein I deſire to be found at the hour of my Death, and in the Day of Judgment.

MUN-

MUNDAY.

The Office of the H. Ghoſt.

At Mattins.

Verſ. THe Grace of the Holy Ghoſt illuminate our Senſes and Hearts. *Reſp.* Amen.

The Verſe.

THou O Lord wilt open my Lips.

Reſp. And my Mouth ſhall declare thy Praiſe.

V. Incline unto my aid, O God.

O Lord make haſte to help me.
Glory be to the Father, &c. Amen. *Alleluia.*

The Hymn.

THe Holy Ghoſt our Souls inveſt
With Grace, which did o'reſhade the beſt.
Of Virgin Dames, when from the Spheres
An Angel came to greet her ears.
The Word Divine did fleſh become,
And fruitful made a Virgin womb.

The Ant. Come O Holy Ghoſt, repleniſh the hearts of thy faithful, and kindle in them the fire of thy Love.

Verſ. Send forth thy Spirit, and they ſhall be created.

Reſp. And thou ſhalt renew the face of the earth.

Let,

Let us pray.

WE beſeech thee, O Lord, that the vertue of thy Holy Spirit may be preſent with us; which may both mildly purge our hearts, and defend us from all adverſities, through our Lord, &c.

At Prime.

Verſ. The Grace of, &c. as before.

The Verſe.

Incline unto mine aid, O God.
R. O Lord make haſte to help me.
Glory be to the Father, &c.

The Hymn.

CHriſt born of *Mary* that bleſt Maid,
Was crucifi'd, was dead, was laid

Into a Tomb, from whence he roſe,
And did his perſon ſoon diſcloſe,
To his Diſciples, in whoſe ſight
He ſoar'd above the ſtarry height.

The Ant. Come O Holy Ghoſt, *&c.*

Verſ. Send forth thy Spirit, *&c.*

The Prayer. We beſeech thee, *&c.* as before.

At Third.

Verſ. The Grace of, *&c.* as before.

The Verſe.

Incline unto mine aid, O God.

Reſp. O Lord make haſte to help me.

Glory be to the Father, *&c.*

The Hymn.

GOd ſent from Heaven the Holy Ghoſt,
Upon the day of Pentecoſt.

He

He did th'Apoſtles minds inſpire,
Inflaming them with tongues of fire;
He would not have them Orphans left,
When of the ſight of Chriſt bereft.

The Ant. Come O Holy Ghoſt, *&c.*

Verſ. Send forth thy Spirit, *&c.* as before.

The Prayer. We beſeech thee, *&c.* as before.

At Sixth.

Verſ. The Grace of, *&c.* as before.

The Verſe.

Incline unto mine aid, O God.

R. O Lord make haſte to help me.

Glory be to the Father, *&c.*

The Hymn.

WIth ſeaven-fold grace God did inrich.
Th' Apoſtles then, by means of which
They did both ſpeak, and underſtand
The language of each ſundry Land.
To preach Chriſt's Faith, they then diſperſe
Themſelves throughout the Univerſe.

The Ant. Come O Holy Ghoſt, *&c.*

Verſe. Send forth thy Spirit; *&c.*

The Prayer. We beſeech thee, *&c.* as before.

At Ninth.

Verſe. The grace of the Holy Ghoſt, *&c.*

The

The Verſe.

Incline unto mine aid, O God.

R. O Lord make haſte to help me.

Glory be to the Father, *&c.*

The Hymn.

THe conſolating Spirit, he
Intitled was, true Charity,
The gift of God, a fire inflam'd,
The vivifying Fountain nam'd;
A ſpiritual Unction, ſeaven-fold grace,
A free gift of cœleſtial Race.

The Ant. Come O Holy Ghoſt, *&c.*

Verſ. Send forth thy Spirit, *&c.*

The Prayer. We beſeech thee, as before.

At Evenſong.

Verſ. The grace of the Holy Ghoſt, *&c.*

The Verſ.

Incline unto my aid, O God.

R. O Lord make haſt to help me.

Glory be to the Father, *&c.*

The Hymn.

THe right hand Finger of our Lord.
His ſpiritual pow'r to us afford.
A ſafe defence againſt all evil.
That harm'd we be not by the Devil;
Protect us, nouriſh us, and bring
Us under ſhelter of thy wing.

The Ant. Come O Holy Ghoſt, *&c.*

Verſ. Send forth thy Spirit, *&c.*

The Prayer. We beſeech thee, as before.

At Compline.

Verſ. The grace of the Holy Ghoſt, *&c.*

The Verſe.

Convert us, O God our Saviour.

R. And avert thy anger from us.

V. Incline unto mine aid, O God.

R. O Lord make haſte to help me.

Glory be to the father, *&c.*

The Hymn

Vouchſafe, O holy Paraclite,
To pour into our ſouls thy light,
And to direct us in our ways;
That when to judgment God ſhal raiſe.
The ſleeping world, he bid us ſtand

Upon

upon his right, and saving hand.

The Ant. Come O Holy Ghost, *&c.*

V. Send forth thy Spirit, *&c.*

The Prayer. We beseech thee, as before.

The Recommendation.

THese hours Canonical to thee
O Holy Ghost, addressed be
With piously devoted heart;
That to our souls thou may'st impart
Thy inspirations, and that we
May live in heav'n eternally.
Amen.

Pray-

Prayers, to invocate the Grace of the Holy Ghoſt.

The Hymn.

Veni Sancte Spiritus.

COme into us Holy Ghoſt,
From above where thou ſhin'ſt moſt.
Send us a reſplendent beam.
Come thou Father of the poor,
Come thou bounteous gift-beſtower,
Come thou heart-reviving gleam.
Thou of Comforters the beſt,
Thou the Souls delightful gueſt,
A refreſhing ſweet relief.

Thou

Thou, in toil a reſting ſeat,
Temper in exceſſive heat,
Solace to a Soul in grief.
O thou bleſſedeſt of lights!
Thoſe that love t'obſerve thy Rites,
With thy ſelf their boſoms fill.
While th'art abſent, nothing can
Be regardable in man,
Nothing can be act but ill.
What is ſordid, mundifie,
Water what is over-dry,
What is wounded, render ſound.
Pliant make what's hard to yield,
Cheriſh what with cold is chill'd,
Govern what is vagabond.
In the faithful, that confide
In thy Mercies, cauſe t'abide
All the train of ſeaven-fold Grace.
Give what vertues merit is,
Give th' accompliſhment of bliſs,
Joys of an eternal race. *Amen.*

Verſ. Send forth thy Spirit, and they ſhall be created.

Reſp.

Reſp. And thou ſhalt renew the face of the earth.

Verſ. O Lord hear my Prayer.

Reſp. And let my cry come unto thee.

O God, who, by the illumination of the Holy Ghoſt, haſt inſtructed the hearts of the Faithful: Grant us to be truly wiſe in the ſame Spirit, and ever to joy in his conſolation; through our Lord, *&c.*

O God, to whom each heart is open, and each Will doth ſpeak, and from whom no ſecret lies hid; purify by the Inſpiration of the Holy Ghoſt, the cogitations of our hearts; that we may deſerve perfectly to love thee, and worthily to praiſe thee; through our Lord Jeſus, in the unity of the ſame Spirit, *&c.*

A Prayer for our Friends.

O God, who haſt poured the Gifts of Charity, by the Grace of the Holy Ghoſt, into the hearts of the Faithful; Grant to thy Servants, Men and Women, for whom we crave thy Clemency, health of Mind and Body, that they may love thee with all their ſtrength, and accompliſh with all love what things are pleaſing to thee, through our Lord, *&c.*

A Prayer for our Enemies.

O God the lover and keeper of Peace and Charity, give unto all our enemies peace and true charity; grant them remiſſion of all their Sins; and by thy power deliver us from their deceits; through our Lord, *&c.*

A Prayer to repel wicked Thoughts.

O Almighty and Eternal God, mercifully regard our Prayers, and deliver our hearts from the temptations of evil thoughts; That we may deserve to be made a worthy habitation for the Holy Ghost: Through our Lord Jesus Christ, thy Son, who with thee and the same Holy Ghost, lives and reigns ever one God, world without end, *Amen.*

MEDITATION.

Of Sin and the sad effects thereof.

1. COnsider how odious Sin is to Almighty God, which may easily appear by the greatness

of

of its punishment; First in the Angels; Secondly in our first Parents, who, for eating one forbidden Apple, were deprived of that happy state wherein they were created in Paradise: Nay, not only they, but we and all their Posterity, bear the burthen of it; Since all the Miseries of this Life and the next spring from that bitter root.

2. Consider the malice of Sin, which in a sort is infinite, being against the infinite Goodness of God: and therefore Christ Jesus, God and Man, was only found worthy and able to accomplish the work of our Redemption; whose actions being of infinite Merit, were answerable to infinite Justice.

3. Consider the sad effects of it: 1. In our being deprived of Gods grace. 2. In the evils which we incur; as the wrath of God, tor-

ment

ment of conſcience, ſervitude of Satan, and guilt of eternal damnation. Why then ſhould not the very name of ſin be as horrible to us, as if hell it ſelf ſhould open to ſwallow us up alive?

Conſideration upon the ſad effects of Mortal ſin.

IF by divine permiſſion, after the day of judgement, the tears of a perſon damned for one mortal ſin only, ſhould be gathered and kept; and that unhappy ſoul ſhould for every hour, night and day, let fall but one tear only, at length thoſe tears would be equal to the Ocean.

Conſider then theſe Circumſtances following.

1. Good God! what a horrible thing is mortal ſin.

2. That a perſon damned in hell ſhould night and day, for ſo many ages continually weep, and lament; that at laſt he ſhould fill the whole Ocean with his tears.

3. That after he had filled it once, he then is to begin to fill it again, and again.

4. And all this time to abide in the moſt cruel pains of hell, wherewith no torments, or death in this World, can in the leaſt be compared.

5. Whereas not one in heaven, or earth will be found, once to bewail, or comfort him.

6. Whereas likewiſe there is not

not one damned ſoul in hell, but does continually inſult over him.

7. Where not any one of the Devils will remit the leaſt jot of his rigour and cruelty towards him.

8. Where continually he ſhall ſee nothing but devils, damned ſouls, and torments.

9. Where, for loſing the opportunity of his ſalvation, his conſcience is perpetually vexed and tormented.

10. From whence there is no hope of ever ſcaping, or end of pain.

11. And all this for one only mortal ſin, *&c.*

The Application.

What then ſhould we not do, to avoid this mortal ſin? and if at any time

time we ſhould through frailty fall unto it, What care ought we to have to expiate the ſame by true Contrition and humble Confeſſion, with a ſtedfaſt purpoſe never by the grace of God to fall any more.

An Act of hope.

I Repoſe all my truſt, hope and affiance in the mercies of God, and the merits of Jeſus Chriſt my Saviour, in and by whom, I hope for remiſſion of my ſins paſt, through whoſe goodneſs I truſt to avoid hereafter all occaſions of mortal ſin, and to continue his ſervant to my lives end; and at whoſe merciful hands after the diſſolution of this my body, I hope for the ſalvation of my ſoul. *Hæc ſpes poſita eſt in ſinu meo*, Job. 15.

TUES-

TUESDAY.

The Little Office of the Name of Jesus.

At Mattins.

V. LEt the Name of our Lord be bleſſed for ever. *R.* Amen.

V. O Lord thou wilt open my Lips.

R. And my Mouth ſhall declare thy Praiſe.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.*

R. As it was, *&c.* Amen. *Alleluia.*

The

The Hymn.

Jesu dulcis memoria.

JEsu, the only thought of thee,
Fills with delight my memory:
But when thou doſt thy preſence ſhew,
Heav'n ſeems into my breaſt to flow.

Ant. Our Lord Jeſus has humbled himſelf, being made obedient to Death, even the Death of the Croſs: For which God alſo has exalted him, and given him a Name, which is above every Name, that in the Name of JESUS every knee may bow, of thoſe that are in Heaven, upon Earth, and underneath.

V. Let all the Earth adore thee, O God, and let it ſing unto thee.

R. Let

R. Let it say a Psalm to thy Name, O Lord Jesus.

Let us Pray.

O God, who hast rendred the most glorious Name of thy only begotten Son our Lord Jesus Christ amiable to thy faithful, with a great affection of sweetness; and dreadful and terrible to malignant spirits: Grant favourably, that all, who devoutly reverence this Name Jesus upon earth, may for the present receive the sweetness of holy Consolation, and in the world to come may obtain the joy of Exultation, and never ending Jubilation. Through the same Lord Jesus, *&c.*

At Prime.

V. LEt the Name of our Lord be blessed for ever. *R.* Amen.

V. O

V. O God incline unto mine aid.
R. O Lord make haſte to help me.
V. Glory be to the Father, *&c.*
R. As it was, *&c.* Amen. *Alleluia.*

The Hymn.

NO theam ſo ſweet for voice can be,
Nor to the ear ſuch Harmony:
No heart can thoughts ſo charming frame,
As Jeſus his moſt precious name.

Ant. Our Lord Jeſus has humbled himſelf, *&c.* as before.

V. Let all the Earth adore thee, O God, and let it ſing unto thee.
R. Let it ſay a Pſalm to thy Name, O Lord Jeſus.

Let

Let us pray.

O God, who hast made the most glorious Name, *&c.*

At Third.

V. Let the Name of our Lord be b'essed for ever. *R.* Amen.

O God incline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c.*

R. As it it was, *&c. Alleluia.*

The Hymn.

JEsu, our hope, when sinners grieve,
Thy mercies all their wants relieve:
If good to those that seek thy grace,
What art thou when they see thy face?

Ant. Our Lord Jesus has humbled himself, *&c.*

V. Let all the earth adore thee, O God, and let it sing unto thee.

R. Let it say a Psalm to thy Name, O Lord Jesus.

Let us pray.

O God, who hast made the most glorious Name, *&c.*

At Sixth.

V. Let the Name of our Lord be blessed for ever. *R.* Amen

V. O God incline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c.*

R. As it was, *&c. Alleluia.*

The Hymn.

JEsu in whom we comfort find;
Fountain of Life, Light of our mind,

Thou

Thou dost our hearts with true joys feed;
Our utmost wish thy gifts exceed.

Ant. Our Lord Jesus has humbled himself, *&c.*

V. Let all the Earth adore thee, O God, and let it sing unto thee.

R. And let it say a Psalm to thy Name, O Lord Jesus.

Let us Pray.

O God, who hast made the most glorious Name, *&c.*

At Ninth.

V. Let the Name of our Lord be blessed for ever. *R.* Amen.

V. O God incline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c.*

R. As it was, *&c. Allelnia.*

The Hymn.

NO Eloquence of Tongue can teach,
Nor art of Pen this ſecret reach;
Only the experien'd Soul does prove
What ſweets they taſte, who Jeſus love.

Ant. Our Lord Jeſus has humbled himſelf, *&c.*

V. Let all the Earth adore thee, O God, and let it ſing unto thee.

Let it ſay a Pſalm to thy Name, O Lord Jeſus.

Let us Pray.

O God, who haſt made the moſt glorious Name, *&c.*

At Evenſong.

V. Let the Name of our Lord be bleſſed for ever. *R.* Amen.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory

V. Glory be to the Father, &c. *Alleluia.*

The Hymn.

THou Jesus, art th'admired king,
Whose triumphs all the world doth sing:
Thou heav'nly sweetness do'st inspire;
Blest object of our Souls desire.

Ant. Our Lord Jesus has humbled himself, being made obedient to Death, even the death of the Cross: For which God also has exalted him, and given him a Name, which is above every name, that in the Name of Jesus every knee may bow, of those that are in Heaven, upon Earth, and underneath.

V. Let all the Earth adore thee, O God, and let it sing unto thee.

R. Let it ſay a Pſalm to thy Name, O Lord Jeſus.

Let us Pray.

O God, who haſt rendred the moſt glorious Name of thy only begotten Son, our Lord Jeſus Chriſt, amiable to thy faithful, with a great affection of ſweetneſs; and dreadful and terrible to malignant ſpirits: Grant favourably, that all who devoutly reverence this Name JESUS upon Earth, may for the preſent receive the ſweetneſs of holy Conſolation, and in the world to come, may obtain the joy of Exultation, and never ending Jubilation. Through the ſame Lord Jeſus, *&c.*

At Compline.

Let the Name of our Lord be bleſſed for ever. *R.* Amen.

Convert

Convert us, O Lord our Saviour.

R. And avert thy anger from us.

V. O God incline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Hymn.

VOuchsafe to dwell with us this Night.
And to direct us with thy Light:
That our Souls mist being overpast,
The whole world may thy sweetness taste.

Ant. Our Lord Jesus has humbled himself, *&c.*

V. Let all the Earth adore thee, O God, and let it sing unto thee.

R. Let it say a Psalm to thy Name, O Lord Jesus.

Let us Pray.

O God, who haſt made the moſt glorious Name, *&c.*

The Commendation.

TO thee, dear Jeſus Chriſt, I pay
Theſe my Devotions of the day:
Aſſiſt me at my Death, that I
May reign with thee Eternally.
Amen.

The Litany of our Lord and Saviour Jesus Christ.

LOrd have Mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ hear us.
Christ graciously hear us.
God the Father of Heaven have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity one God, have mercy on us.
Jesu, the Son of the Living God, have mercy on us.

Jeſu moſt potent,
Jeſu moſt perfect,
Jeſu moſt glorious,
Jeſu moſt admired,
Jeſu moſt dear, and moſt beloved,
Jeſu brighter than the Stars,
Jeſu fairer than the Moon,
Jeſu clearer than the Sun,
Jeſu moſt admirable,
Jeſu moſt delectable,
Jeſu moſt honourable,
Jeſu moſt humble,
Jeſu moſt meek,
Jeſu moſt patient,
Jeſu moſt obedient,
Jeſu moſt ſweet,
Jeſu, lover of Chaſtity,
Jeſu our Love,
Jeſu, lover of Peace,
Jeſu the mirrour of Life,
Jeſu the pattern of Vertues,
Jeſu moſt zealous of Souls,

Have mercy on us.

Jeſu

Jesu our Refuge,
Jesu Father of the poor,
Jesu comforter of the afflicted,
Jesu treasure of the Faithful,
Jesu the precious Pearl,
Jesu the Treasure-house of Perfection,
Jesu the good Pastor of sheep,
Jesu the Star of the Sea,
Jesu the true Light,
Jesu the Eternal Wisdom,
Jesu the infinite Goodness,
Jesu the joy of Angels,
Jesu King of the Patriarchs,
Jesu inspirer of the Prophets,
Jesu Master of the Apostles,
Jesu teacher of the Evangelists,
Jesu the fortitude of Martyrs,
Jesu the light of Confessors,
Jesu the Crown of Saints,
Be merciful unto us, spare us O Jesu.
Be merciful unto us: graciously hear us, O Jesu.

Have Mercy on us.

Be merciful unto us, O Jesu deliver us.
From all evil, O Jesu, &c.
From all Sin, O Jesu, &c.
From all Anger, O Iesu, &c.
From the deceits of the Devil, O Jesu, &c.
From Transgression of thy Commandments, O Iesu, &c.
From the Incursion of all Evils, O Iesu, &c.

By thine Incarnation,
By thy Nativity,
By thy Circumcision,
By thy Travels and Pains,
By thy Scourging,
By thy Death,
By thy Resurrection,
By thine Ascention,
By thy Coronation,
By thy Joys,
By thy Glory,
O Jesu, &c.

Lamb of God, who takest away the

the Sins of the world: O *Jesu* ſpare us.

Lamb of God, who takeſt away the Sins of the world: O *Jesu* graciouſly hear us.

Lamb of God, who takeſt away the Sins of the world, O *Jesu* have mercy on us.

Jesu hear us.

Jesu graciouſly hear us.

V. The Name of our Lord *Jesus* be bleſſed.

R. From this time, now and for evermore.

O God, who didſt pleaſe to entitle thy only beloved Son, our Redeemer *Jesus Chriſt*, by a moſt glorious and venerable Name, and by the unſpeakable vertues thereof to juſtifie Sinners, and graciouſly to hear all thoſe who invocate the ſame, and thereby to work great

Miracles: Grant us to embrace this Holy Name, both with a burning and confident Affection, and diligently to call upon it, that we, who devoutly memorize the Name of the ſame our Saviour, may alſo have a feeling of his Grace and Power. *Amen.*

A Prayer of St. Gregory, *Pope*, &c.

O Good *Jeſu*, Word of the Father, Splendor of the paternal Glory, whom the Angels deſire to behold, teach me to do thy Will; that, being led by thy good Spirit, I may arrive to that bleſſed City, where is eternal Day, and unity of Spirit, where is certain Security, and ſecure Eternity; eternal Tranquillity, and quiet Happineſs; happy Sweetneſs, and ſweet jucundity; where thou God, with the

the Father and the Holy Ghoſt, liveſt and reigneſt world without end. *Amen.*

MEDITATION.

Of the Miſeries of this Life.

1. CONſider the frailty of Man's Nature, ſubject to ſo many dangers, that in Holy Scripture 'tis compared to bubbles in the water, to flowers and graſs. As for the Soul, ſo many ſnares are laid by the World, Fleſh, and th Devil, to ruin it, as St. *Anthony* ſeeing them in a Viſion, cried out, *O Lord, Who ſhallbe ableto avoidall theſe nets?*

2. Conſider in reſpect of Temporal things, what a miſery it is, that ſcarce any one is contented with his own eſtate, ſeem he to

others never so prosperous; we being in this Life like Sick men, who tumble and toss in their Beds, not considering the cause of their inward Infirmity.

3. Consider, that since thy Life is so uncertain, and so fraught with Miseries, there is no greater madness in the world, than to set our Hearts and Affections on it, with such diligence to seek the things thereof, and so little, or nor at all, to labour for those that concern our Salvation; And remember what the Holy *Scripture* saith, *What dos it profit a man if he shall gain the whole world, and lose his own Soul,* Mat. 16.26.

CONSI-

CONSIDERATION.

Upon the fear of Mortal Sin.

BLanch, Queen of *France*, and Mother to St. *Lewis* the King, did continually admoniſh and charge him, being yet but a Child, moſt diligently to avoid all Mortal Sin. *If I knew* (ſaid ſhe) *that thou wouldſt ever in all thy Life-time commit but one Mortal Sin, I had rather even now ſee thee lye dead here at my feet, than live.* Which godly Precept of his holy Mother took ſo deep root in this young King, and Saints heart, as it is thought he never tranſgreſſed the ſame.

The Circumſtances and Application, as before, *page* 198.

An Act of Charity.

MY Lord God, the chiefeſt Good of all thy creatures, and in whom alone is all Excellency and abſolute Perfection: I love thee with all my Heart, with all my Soul, and with all my Strength, eſteeming and prizing thee and thy Love, above whatſoever is not thy Self, loving what elſe is to be loved in and for the love I bear thee.

O moſt vigilant Lord and Keeper of my Soul! take now poſſeſſion of this my heart which was created for thee, and pierce it with a thouſand wounds of pure Love, that I may for ever languiſh in moſt ſweet ſorrow for thee, on whom depends all my good.

WED-

WEDNESDAY.

The Little Office of the Angel-Guardian.

At Mattins.

V. GOd has given his Angels charge of thee, that they keep thee in all thy ways. *R. Amen.*

V. O Lord thou wilt open emy Lips.

R. And my Mouth ſhall declare thy Praiſe.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.*

R. As it was, *&c.* Amen. *Alleluia.*

The

The Hymn.

WE ſing of Angels, Guardians of Mankind,
Whom God our Heavenly Father has aſſign'd
For our aſſiſtance, leſt the mortal foe
Our Souls by crafty malice overthrow.

Ant. O holy Angels, our Guardians, defend us in the Combat, that we periſh not in the dreadful judgment.

V. In the ſight of the Angels I will ſing unto thee, O my God.

R. I will adore at thy holy Temple, and confeſs to thy name.

Let us pray.

O God, who by thy unſpeakable Providence vouchſafeſt to ſend thy holy Angels for our cuſtody, grant

grant to thy humble Suitors, both to be always defended by their Protection, and to enjoy their everlasting Society: Through our Lord *Jesus Christ* thy Son, *&c.*

At Prime.

V. God has given his Angels charge of thee, that they keep thee in all thy ways. *R.* Amen.

V. O God incline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Hymn.

THe trait'rous Angel seeing himself destroy'd:
Fain from the honour which he once enjoy'd,
Inflam'd with envy, strives to dispossess

Of

Of heav'nly joys whom God did chooſe to bleſs.

Ant. O holy Angels our Guardians, *&c.*

V. In the ſight of the Angels I will ſing unto thee, O my God.

R. I will adore at thy holy Temple, and I will confeſs to thy Name.

Let us pray.

O God, who by thy unſpeakable Providence, *&c.*

At Third.

V. God has given his Angel charge of thee, that they keep thee in all thy ways. *R.* Amen.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Hymn.

O You our watchful Guardians ſtill attend,
And ever from all harm your charge defend.
Keep both our Soul's and Bodies from annoy,
That we your firm protection may enjoy.

Ant. O holy Angels our Guardians, *&c.*

V. In the ſight of the Angels I will ſing unto thee, O my God.

R. I will adore at thy Holy Temple, and I will confeſs to thy Name.

Let us pray.

O God, who by thy unſpeakable Providence, *&c.*

At Sixth.

V. God has given his Angels charge of thee, that they keep thee in all thy ways. *R.* Amen.

V. O

V. O God encline unto mine aid.
R. O Lord make haste to help me.
V. Glory be to the Father, &c.
Alleluia.

The Hymn.

O Christ, the glory of the Angels Quire.
Who hast redeem'd us from eternal Fire;
Forgive our debt of Sin, and grant that we
Partakers of the joys of Heaven may be.

Ant. O holy Angels, our Guardians, &c.

V. In the sight of the Angels I will sing unto thee, O my God.
R. I will adore at thy holy Temple, and I will confess to thy Name.

Let us pray.

O God, who by thy unspeakable Providence, &c.

At

At Ninth.

V. God has given his Angels charge of thee, that they keep thee in all thy ways. *R.* Amen.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Hymn.

LEt *Michael* (God's meſſenger of Peace,)
From Heav'n deſcend, and here on earth encreaſe
Our ſweet tranquility, and hence expel
All ſad contention to the loweſt Hell.

Ant. O holy Angels our Guardians, *&c.*

V. In the ſight of the Angels I will ſing unto thee, O my God.

R. I will adore at thy holy Temple, and will confeſs to thy Name.

Let

Let us pray.

O God, who by thy unſpeakable Providence, *&c.*

At Evenſong.

V. God has given his Angels charge of thee, that they keep thee in all thy ways. *R.* Amen.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.*

R. As it was, *&c. Allelulia.*

The Hymn.

LEt Angel *Gabriel* (our ſtrength) deſcend,
And us from all invet'rate foes defend;
Viſit thoſe holy Temples, where we ſing
The Heav'nly Praiſe of our triumphant King.

Ant. O holy Angels our Guardians, defend us in the Combat, that

that we periſh not in the dreadful judgment.

V. In the ſight of the Angels, I will ſing unto thee, O my God.

R. I will adore at thy holy Temple, and confeſs to thy Name.

Let us pray.

O God, who by thy unſpeakable Providence vouchſafeſt to ſend thy holy Angels for our Cuſtody; Grant to thy humble Suitors, both to be always defended by their Protection, and to enjoy their everlaſting ſociety: Through our Lord Jeſus Chriſt thy Son, *&c.*

At Compline.

V. God has given his Angels charge of thee, that they keep thee in all thy ways. *R. Amen.*

V. Convert us, O Lord our Saviour.

R. And avert thy anger from us.

V. O God incline unto mine aid.

R. O

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Hymn.

LEt *Raphael*, deſcending from above,
That great Phyſician of our Souls remove
Our hearts diſeaſe, that him we all may know
The guider of our actions here below.

Ant. O holy Angels our Guardians, *&c.*

V. In the ſight of the Angels I will ſing unto thee, O my God.

R. I will adore at thy Holy Temple, *&c.*

Let us pray.

OGod, who by thy unſpeakable Providence, *&c.*

The Commendation.

The Litany *of the Saints and Angels.*

LOrd have Mercy on us.
Christ have mercy on us.
Lord have mercy on us.
O God the Father, Creator of the world, have mercy on us.
O God the Son, Redeemer of Mankind, have.
O God the Holy Ghost, Perfecter of the Elect, have.
O Sacred Trinity, three Persons, and one God, have.
O blessed Virgin, Mother of our Lord Jesus Christ, pray for us.
That we may religiously adore the Mystery of our Saviour's Incarnation, and freely offer our selves to

to him, who freely gave himself for us.

O bleſſed Virgin, moſt glorious Queen of Saints and Angels, pray.

That we may praiſe the Bounty of our Lord, who has ſo highly exalted the humility of his Handmaid, raiſing of thy immaculate Body from the Grave, to crown thee in Heaven with Glory and Honour.

O bleſſed Virgin, moſt gracious Protectreſs of the Servants of thy Son, pray.

That for the Merits of his Paſſion, we may be pardoned of our Sins, and by his acceptance of thy Interceſſion be delivered from all dangers.

Bleſſed Angels, who in thoſe Heavenly Quires above, perpetually ſing Praiſes to God, pray.

That the great and holy Name of our Creator be ſanctified by us on Earth, as it is by you in Heaven.

Bleſſed Angels, whoſe Charity ſollicites the proficiency of the juſt, and rejoices at the Converſion of a Sinner, pray,

That we may diligently improve the little good you ſee in us, and ſincerely repent thoſe great Evils which we know in our ſelves.

Bleſſed Angels, who continually behold the face of God, and readily diſpenſe his benefits to us, pray.

That living in the Fear of God, we may enjoy your Patronage, and dying in his favour, be conducted by you into Paradiſe.

Bleſſed Patriarchs, who in thoſe ſcarcer times of Grace, and with leſs light of Divine Revelation, ſafely arrived to the ſtate of Glory, pray,

That

That we may faithfully observe the Law of God written in our hearts, and not presume to abuse the abundant Grace of the Gospel by neglect of good works.

Blessed Prophets, who by Divine Inspiration foretold the coming of the *Messias*, and after a patient expectance of delivery, were led by Him with triumph into Heaven, pray.

That we may admire the goodness of our Saviour, in his humble coming to redeem us, and exactly prepare the accounts of our Life, against his glorious appearing to judge us.

Blessed Apostles, who in this barren earth first planted the Christian Faith, and afterward watered it with your Blood, pray.

That we may constantly profess the antient Faith of the Catholick Church,

Church, and unfeignedly practiſe the perfect Charity of the Primitive Chriſtians.

Bleſſed Diſciples of our Lord, who had the Priviledg to converſe familiarly with his Sacred Perſon, hearing from himſelf his Heavenly Doctrine, and ſeeing before your eyes his glorious Miracles, pray.

That we always behave our ſelves as in the Preſence of our Redeemer, carefully endeavouring to fulfil his Holy Laws, and thankfully acknowledging the wonders of his Infinite Power.

Bleſſed Martyrs, who laying down a ſhort frail Life, have purchaſed to your ſelves a ſecure Eternity, pray.

That we may never offend God for fear of man, nor loſe our own Souls to gain the whole World.

Bleſſed Confeſſors, who by the improve-

improvement of the Talents entrusted to you, are entred now into your Masters joy, pray.

That we may profitably employ the gifts of Grace and Nature which God has bestowed upon us, to the advancement of his Glory, and procurement of our own Eternal Felicity.

Blessed Virgins, who imitating here the purity of Angels, are for ever espoused to the Heavenly Bridegroom, pray.

That mortifying all Sensual and inordinate Desires, we may raise our Affections to the glorious Life of Heaven, and there eternally settle our hearts on the chast Love of our Saviour.

O all ye holy Saints of Paradise, who by the blisful Vision of God are secure of your own happiness, and by your perfect Charity sollicitous of ours, pray.

That

That the honour given to your Memories, may affect our minds with a Devotion to your Vertues, and the imitation of your Holy Lives, bring us to the fellowſhip of your everlaſting Glory, through Jeſus Chriſt our Lord and onely Saviour. *Amen.*

And now, O Sovereign Lord and merciful Redeemer, having implored the Interceſſion of thy bleſſed Virgin-Mother, and of all the holy Angels and glorious Saints; we preſume under the favour of their aſſiſtance, to appear before the Throne of thy Majeſty, and relying on thine own infinite Goodneſs, humbly addreſs our Prayers to thee.

Jeſu eternal Son of the living God, have mercy on us.

Jeſu moſt bleſſed Son of the Virgin *Mary*, have.

Jeſu God and Man, in two Na-

tures

tures one Divine Perſon, have.

Jeſu the glory of Heaven, and joy of Angels, have.

Jeſu King of the Patriarchs, and Light of the Prophets, have.

Jeſu Maſter of the Apoſtles, and fortitude of Martyrs, have.

Jeſu the Sanctity of Confeſſors, and Purity of Virgins, have.

Jeſu the Crown of all the Saints in Heaven, and onely Hope of thy Servants on earth, have.

O Lamb of God, that takeſt away the ſins of the world, ſpare us O Ieſu.

O Lamb of God, that takeſt away the ſins of the world, hear us O Ieſu.

O Lamb of God, that takeſt away the ſins of the world, have mercy on us.

Ant. The glorious Virgin Mother, with all the holy Angels and bleſſed

bleſſed Saints fall down on their faces, and adore him that lives for ever, ſinging perpetually Glory, and Honour, and Wiſdom, and Power be to him that ſits on the Throne, and to the Lamb for all Eternity. *Alleluia*

V. O Lord hear our Prayers.

R. And let our cry come to thee.

Let us pray.

ALmighty God, and moſt merciful Father, who gaveſt thy only begotten Son to be born of an humble Virgin, that we might be advanced to the adoption of thy Children, favourably regard the imperfect Prayers of thy ſervants, which we here preſent thee, under the efficacious Interceſſion of the bleſſed Virgin *Mary*, and grant that as her Purity is exalted by thee

to the highest degree of Glory, her Charity may obtain for us the especial assistance of thy Grace, through Jesus Christ our Lord and only Saviour, *Amen.*

O Eternal God, who in thy wondertul Providence hast made the Angels ministring Spirits, and sendest them in Million for the good of thy Elect, behold with pitty the temptations and dangers to which the frailty of our nature is perpetually exposed; and give thy holy Angels charge to bear us in their hands, and cover us under the shadow of their wings, that being guided through the desart of this Life by their safe conduct, we may enter at last into the Land of Promise, and rejoyce for ever in their blessed society, through Jesus Christ our Lord and only Saviour, *Amen.*

MOst gracious God, the Authour of all Sanctity, and lover of Unity, whose wisdom has establisht an admirable communion between thy Church Triumphant in Heaven, and Militant on Earth, as Members of the same Mystical Body, whereof thy Son Christ Jesus is the Head, mercifully grant, that as thy Blessed without ceasing pray to thee for us, we may continually praise thee for them, and in correspondence to their perfect charity, with pious observance celebrate their Memories, till we all meet before thy glorious Throne, and with one heart adore the Saviour of us all, who with thee, and the Holy Ghost, lives and reigns ever, one God, world without end. *Amen.*

A Prayer to our Angel-Guardian.

I Beſeech thee, O my moſt Angelical Spirit, to whom I, a moſt unworthy Sinner, am committed for ſafety and preſervation, that thou wouldſt continually protect and guard me from all incurſions of the Devil, whether I ſleep, or wake, or whatſoever I ſhall be doing. Drive from me, O bleſſed Guardian, by the vertue of the Holy Croſs, all the power of Satan: And for that my deſerts do not any way merit the ſame, obtain by thy Prayers of the Moſt High Judg, my Lord and Saviour, that the wicked Spirit may have no place in me. And when at any time thou ſhalt perceive me, through frailty, or otherwiſe, to decline from the way of Vertue to Vice, endeavour to bring me back by the path of Juſtice to my Saviour. And in what tribu-

tribulation, or straits soever thou shalt perceive me to be, let me presently feel the help and comfort of Almighty God, by thy pious Intercession and Aid.

Moreover I humbly beseech thee, most vigilant Keeper, not to permit me to be surprized by sudden and unforeseen Death. And when my Soul shall be separated from my Body, suffer it not to be terrified by malignant Spirits, or carried into the pit of Desperation. Forsake it not, O Angelical Guardian, until thou bring'st it to the Vision of my Blessed Maker; where we both, together with the glorious Virgin *Mary*, and all the Saints, may exult and rejoyce for ever. *Amen.*

Vers. Thou hast (O Angel) appear'd glorious in the sight of our Lord.

Resp. Therefore God has adorned thee with Beauty.

Let us pray.

ALmighty and everlasting God, who hast created Man according to thine own Image, and given him a Keeper of his Body and Soul; graciously vouchsafe so much honour to my good Angel, that by thy holy Protection, he may defend me from all assaults of the Devil, both sleeping and waking from going astray, or otherwise imploying my self than in thy service, that in all hours and moments, especially in that of my Death, he would drive from me all wicked Spirits, and accompany me with good: and lastly, conduct my Soul joyfully unto thee, who art the true Paradise. Through our Lord Jesus Christ thy Son, who lives and reigns with thee thee and the Holy Ghost one God world without end. *Amen.*

MEDI-

MEDITATION.

Of the hour of Death.

IMagine thy self lying on thy Death-bed, with an hallowed Candle in thy hand, a Crucifix on thy breast, and thy Ghostly Father calling on thee, that if thou canst not speak, yet at least to hold up thy hand, in token of thy hope and confidence in the Mercies of Christ. Thus then disposed, proceed to the points of Meditation following.

1. Of the certainty of Death, according to that of the Apostle: *It is appointed for men once to die.* But as for the Hour when, the Place where, or the Manner how, these of all other are most uncertain, seeing that we see Death commonly come when it is least lookt for.

2. Consider what a trouble it

will be at that time, not only to look back to the things of the world, which in a moment thou muſt forſake, but eſpecially when thou ſhalt look before thee, what is to come, finding thy ſelf very uncertain of thy Salvation, both by reaſon of the multitude of thy ſins, (many whereof being utterly forgot, ſhall then come freſh into thy mind, and ſuch as before ſeemed ſmall, ſhall then be thought great) as alſo in regard of the ſuddenneſs and ſtrictneſs of thy account, the ſeverity of the Judg, the terrour of Hell, *&c.*

3. Beg at God's hands that theſe points may be ſo imprinted in thy mind, as thou maiſt alwaies have a care to live as thou would'ſt be found at the Hour of thy Death.

CON-

CONSIDERATION.

Of the horrour of Mortal Sin.

SAint *Anſelm*, Biſhop of *Canterbury*, was often wont to ſay, If on the one ſide I ſhould ſee Hell and all its Torments; and on the other a Mortal Sin, and muſt needs chooſe one of them; I had rather (ſaid he) go into Hell a thouſand times, than commit but that one Mortal Sin. So great care had Saints not to offend the Divine Majeſty of Almighty God; and moſt worthy are their examples of our imitation.

The Circumſtances and Application as before.

An Act of Resignation.

MErciful Jesus, thy Divine Will be now and ever fulfilled, because whatsoever proceeds from it, cannot but be good, howsoever at any time it may seem otherwise to flesh and blood. Wherefore I (denying my own understanding, sense, will, appetite and desires; yea disclaiming all interest and propriety in my self) commend into thy gracious hands, my Soul and Body, together with all the gifts of Nature and Grace, which thou of thy goodness hast bestowed upon me, being resolved henceforth not to seek my own consolation, nor my own ease, credit or commodity, but in place thereof to endeavour that in me thy Will alone may be fulfilled; desiring, and,

and, as I trust, in all sincere and unfeigned Affection, that it may even go with me in all things, according as thou, my Lord and Saviour, hast appointed. Therefore whether it be thy pleasure to send me Sickness or Health, Poverty or Wealth, Honour or Contempt, Prosperity or Adversity, Liberty or Imprisonment, Life or Death, welcome be it for thy Names sake, and for that thou hast so ordained: only grant that I may be partaker of thy Grace, and continue thy Servant for ever.

But since the Holy Ghost hath pronounced, That the Heart of man is deceitful above all things, and therefore hath reserved the search thereof unto thy self; If in any private corner of my breast there remain any Self-will, Self-liking, or secret reservation, contrary to this

my abſolute and expreſs Act of Reſignation, let it be thy merciful work ſo to root it out, that I may truly (though not in the like degree of perfection) ſay as thou my Lord and Saviour didſt unto thy Father in the Garden, the night before thy Paſſion, NON SICUT EGO VOLO, *Not as I will*, but as thou wilt; not my Will, but thine be done.

Grant (ſweet Jeſu) even for thy Paſſions ſake, and the honour of thy Five Wounds, that I may perform what by thy Grace I thus have reſolved, humbly, faithfully, conſtantly, and far more perfectly than I have purpoſed the ſame.

THURS-

THURSDAY.

The Little Office of the B. *Sacrament.*

At Mattins.

V. MAn has eaten the bread of Angels, and the Table of our Lord is prepared for him.

R. Amen.

V. O Lord thou wilt open my Lips.

R. And my Mouth ſhall declare thy Praiſe.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, &c.

R. As it was, &c. *Alleluia.*

The Hymn.

SIng thou my Tongue with accent clear,
The glorious Bodies Myſtery,
And of thoſe drops of Blood moſt dear,
By which he ſet the loſt world free:
Whom the moſt noble Womb did bear,
To whom all Nations ſubject be.

Ant. O how ſweet, O Lord, is thy Spirit; who, that thou might'ſt ſhew thy Sweetneſs towards thy children, by moſt delicious bread ſent from Heaven, fill'ſt the hungry with good things, ſending the faſtidious rich away empty.

V. Thou haſt given us, O Lord, bread from Heaven, *Alleluia.*

R. Repleniſht with all ſweetneſs and delight. *Alleluia.*

The

The Prayer.

O God, who in this wonderful Sacrament haſt left us a perpetual Memorial of thy Paſſion, grant us, we beſeech thee, ſo to reverence the Sacred Myſteries of thy Body and Blood, that we may continually feel in our Souls the fruit of thy Redemption: who with the Father and the Holy Ghoſt, liveſt and reigneſt ever one God, world without end. *Amen.*

At Prime.

V. Man has eaten the bread o Angels, and the Table of our Lord is prepared for him. *R.* Amen.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Litany of the Bleſſed Sacrament.

LOrd have Mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.

O God the Father, Creator of the world, have mercy on us.

O God the Son, Redeemer of mankind, have.

O God the Holy Ghoſt, Perfecter of the Elect, have.

O Sacred Trinity, *&c.*

Jeſu God and Man, in two Natures one Divine Perſon, have.

Jeſu our hidden God, who, to redeem us Sinners, cloath'dſt thy Divinity with the humble ſhape of man, have.

Jeſu our hidden God, who to feed us with thine own Body, covered'ſt thy ſelf under the familiar forms of Bread and Wine, have.

Jeſu

Jeſu the Bread of Life, that deſcended from Heaven, have.

Jeſu the Bread of Life, of which whoever eats ſhall live eternally, have.

Jeſu the Heavenly Manna, whoſe ſweetneſs nouriſhes the Elect in the deſart of this world, have.

Jeſu the food of Angels, whoſe deliciouſneſs repleniſhes our hearts with Celeſtial Joys, have.

Jeſu the Lamb without ſpot, who offeredſt thy ſelf, as a full Propitiation for our Sins, have.

Jeſu the chief refection of pious Souls, and ſafeſt *Viaticum* of thoſe that dye in the Lord, have.

Jeſu, who in this high and Venerable Myſtery, art thy ſelf both Prieſt and Sacrifice, have.

Jeſu, who in this ſacred Memorial of thy Death haſt abridg'd all thy wonders into one accumulative Miracle, have.

Je-

The Prayer.

O God, who in this wonderful Sacrament, *&c.*

At Sixth.

V. Man has eaten the Bread of Angels, and the Table of our Lord is prepared for him. *R.* Amen.

V. O God encline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Hymn.

THe Word made flesh, to words imparts
Such strength, that bread his flesh is made;
He Wine into his Blood converts.
And it our sense here fail and fade,
To satisfy religious hearts,
Faith only can the truth perswade.

Ant.

Ant. O how ſweet, O Lord, is thy Spirit, *&c.*

℣. Thou haſt given us, O Lord, bread from Heaven.

℟. Repleniſht with all ſweetneſs and delight.

The Prayer.

O God, who in this wonderful Sacrament, *&c.*

At Ninth.

V. Man has eaten the bread of Angels, and the Table of our Lord is prepared for him. *R. Amen.*

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Hymn.

THe Bread Angelical is given
to all Mankind.
This Bread Celeſtial
Under the forms we find.

O

O wonder of all wonders the moſt great,
A ſervant poor and baſe, his Lord doth eat.

Ant. O how ſweet, O Lord, is thy Spirit, *&c.*

V. Thou haſt given us, O Lord, bread from Heaven.

R. Repleniſht with all ſweetneſs and delight.

The Prayer.

O God, who in this wonderful Sacrament, *&c.*

At Evenſong.

V. Man has eaten the Bread of Angels, and the Table of our Lord is prepared for him. *R.* Amen.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The

The Hymn.

THen to this Sacrament ſo high,
Low reverence let us now direct.
Old Rites muſt yield in dignity
To this, with ſuch great Graces deckt:
And faith withal, thoſe wants ſupply,
Wherein the Senſes feel defect.

Ant. O holy Banquet, in which Chriſt is received, the memory of his Paſſion is renewed, the Soul is filled with Grace, and a pledg of the Glory to come is given us.

V. Thou haſt given us, O Lord, Bread from Heaven.

R. Repleniſht with all ſweetneſs and delight.

The Prayer.

O God, who, in this wonderful Sacrament, haſt left us a perpetual memory of thy Paſſion; grant us,

us, we beſeech thee, ſo to reverence the Sacred Myſteries of thy Body and Blood, that we may continually feel in our Souls the fruit of thy Redemption: who, with the Father and the Holy Ghoſt, liveſt and reigneſt ever one God, *&c.* Amen.

At Compline.

V. Man has eaten the Bread of Angels, and the Table of our Lord is prepared for him. *R.* Amen.

V. Convert us, O Lord, our Saviour.

R. And avert thy anger from us.

V. O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be the Father, *&c. Alleluia.*

The Hymn.

TO the Father, and the Son we bring
Praiſes, and joyful Songs we frame;
Their

Their honour, pow'r, and ſtrength we ſing,
And ever bleſs their holy Name,
And he who from them both doth ſpring,
Muſt have like praiſe & equal fame.

Ant. O how ſweet, O Lord *&c.*

V. Thou haſt given us, O Lord, bread from Heaven.

R. Repleniſht with all ſweetneſs and delight.

The Prayer.

O God, who in this wonderful Sacrament, *&c.*

The Commendation.

THeſe hours in memory, O Jeſu Bleſſed,
Of thy ſacred Body, I have addreſſed:
Grant me by vertue of thy holy Name,
That in Heaven ſtill I may enjoy the ſame.

The Hymn.

HE given for us, born for our ſakes,
A pure Maid for his Mother choſe;
He in the world his dwelling makes,
And here his ſeed of *Doctrine* ſowes:
This ſtay, when he the earth forſakes,
He doth with wondrous order cloſe.

Ant. O how ſweet, O Lord, is thy Spirit, *&c.*

V. Thou haſt given us, O Lord, Bread from Heaven.

R. Repleniſht with all ſweetneſs and delight.

The Prayer.

O God, who in this wonderful Sacrament, *&c.*

At Third.

V. Man has eaten the bread of Angels, and the Table of our Lord is prepared for him. *R.* Amen.

V O God incline unto mine aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Hymn.

A This laſt Supper made by night
He with his Brethren takes his ſeat,
And having kept the antient Rite,
Uſing the Laws preſcribed meat;
His twelve Diſciples doth invite,
From his own hands himſelf to eat.

Ant. O how ſweet, O Lord, *&c.*

V. Thou haſt given us, O Lord, bread from Heaven.

R. Repleniſht with all ſweetneſs and delight.

Jesu, who in this admirable Sacrament hast contracted all thy mercies into one stupendious bounty, have.

Jesu, who by this blessed fruit of the Tree of Life, restorest us again to Immortality, have.

Jesu, who in this divine Banquet of Charity, giv'st us possession of thy Grace here, and a secure pledg of our glory hereafter, have.

Have mercy, O Lord, and pardon our Sins.

Have mercy, O Lord, and hear our Prayers.

From presuming to measure the Omnipotence of God, by the short discourse of Humane Understanding, deliver us, O Lord.

From presuming to interpret the great Secrets of thy Will, by the uncertain rules of our private conceits, deliver.

From

From all diſtraction and irreverence in aſſiſting at this dreadful Sacrifice, deliver.

From unworthy and unfruitful receiving this adorable Sacrament, deliver.

From Hereſy, Infidelity and Blindneſs of Heart, deliver.

From all ingratitude for ſo unſpeakable a Bleſſing, deliver.

By thy irreſiſtible Power, which changes the courſe of Nature as thou pleaſeſt, deliver.

By thy unſearchable Wiſdome, which diſpoſes all things in perfect order, deliver.

By thy Infinite Goodneſs, which freely beſtows thy ſelf in this incomprehenſible Myſtery, deliver.

By thy bleſſed Body offered for us on the Croſs, and really given us in the holy Communion, deliver.

By thy precious Blood, ſhed for

us

us on the Croſs, and ſubſtantially preſent in the Chalice of Benediction, deliver.

We Sinners beſeech thee hear us.

That we may always believe nothing more reaſonable, than to ſubmit our reaſon to thee, We beſeech thee hear us.

That by this Sacred Oblation we may ſolemnly proteſt thy infinite Perfections in thy ſelf, and ſupream Dominion over all things. We beſeech thee.

That by this ſacred Oblation we may humbly acknowledg our perpetual Dependance on thee, and abſolute Subjection to the diſpoſure of thy Will. We beſeech thee.

That we may eternally adore thy Goodneſs, who having no need of us, haſt contriv'd ſuch ſtrange endearing Motives to make us love thee

thee and be happy. We beſeech thee.

That ſtill before we approach this royal Feaſt of Love, we ſincerely procure our Reconcilement to thee, and be perfectly in Charity with all the world. We beſeech thee.

That in the inſtant of receiving thy Sacred Body, our Souls may diſſolve into reverence and love, to attend and entertain ſo glorious a Gueſt. We beſeech thee.

That returning from this great and holy Euchariſt, we may recollect all our thoughts to praiſe and bleſs thee, and immediatly apply our utmoſt endeavours to the real amendment of our lives. We beſeech thee.

That by this Heavenly Preſervative our hearts may be healed of all our Infirmities, and ſtrengthned againſt

againſt all relapſes. We beſeech thee.

That as by Faith we adore thee here under theſe Sacred Veils, we may hereafter ſee thee face to face, and rejoyce with thee for ever in thy Glory. We beſeech thee.

Lamb of God that takeſt away the ſins of the world, Spare us, O Jeſu.

Lamb of God, that takeſt away the Sins of the world. Hear us, O Jeſu.

Lamb of God, that takeſt away the ſins of the world. Have mercy on us.

Ant. The glorious King of Heaven and Earth, to ſhew the riches of his Bounty, has prepared a ſolemn and ſplendid Feaſt; and by this gracious invitation calls even the meaneſt of his Subjects to ſit down at his Table; *Come to me all*

you

you that labour and are oppreſt, and I will refreſh you: For my Fleſh is meat indeed, and my Blood is drink indeed.

V. Thou haſt given us, O Lord, bread from Heaven. *Alleluia.*

R. Repleniſht with all ſweetneſs and delight. *Alleluia.*

V. O Lord hear our Prayers.

R. And let our Supplication come to thee.

O God, who in this wonderfull Sacrament haſt left, *&c.*

MEDITATION
Of Judgment.

CONſider, that inſtantly after Death, thy Soul is to be preſented before the Bar of God's Judgment, according to that of the Apoſtle:

Apoſtle: *After Death comes Judgment.* And again. *All of us muſt appear before the Tribunal of Chriſt: that every one may give an account of his deeds, good or evil.* Which particular Judgment is no leſs to be feared, than the general Doom at the end of the world; becauſe as St. *Auguſtine* ſaies, *Such as God finds man in his laſt day, ſuch does he judge him in the worlds laſt day.*

2. Conſider the Perſon of the Judge, even Chriſt, both Judge and witneſs, who neither can be corrupted nor deceived; and therefore will award a moſt juſt and irrevocable Sentence in thy Cauſe, to wit, either, *Come you bleſſed*; or, *Go you curſed.*

3. Conſider the ſtrictneſs of the account that then is to be required at thy hands; to wit, not only of thy deeds, but of every idle word, and

and moſt ſecret Thought of thy Heart, and how the Devils will be ready at hand, together with thine own Conſcience, rigidly to accuſe thee.

4. Deſire of God that this Judgment may be always before thy eys, to the end thou maiſt the rather forbear to ſin.

Of the Bleſſed Sacrament.

COnſider that ſo often as thou doſt Communicate, thou art made the Tabernacle of the bleſſed Trinity, compaſſed about with millions of Angels, continually ſinging, Holy, Holy, Holy. Think then, with what Angelical Purity thy Soul ought to be prepared for the entertainment of Him, who has ſaid: *He that eats my Fleſh, and drinks my Blood, dwells in me, and I in him.*

And

And on the contrary, consider what the Apostle has said of those that communicate unworthily, *He that eats and drinks unworthily, eats and drinks Damnation to himself, not discerning the Body of our Lord.*

CONSIDERATION.

Of the Vglinesſ of Mortal Sin.

THe Soul of man, who is in the state of Grace, is the Temple of the Holy Ghost, gloriously beset with many lights of Vertue, wherein the Holy Ghost himself dos reside. If he commit but one mortal Sin, presently as with a whirlwind, those Heavenly Lights are put forth; and the room is filled with intolerable stench, darkneſs, and

smoak;

smoak, the Holy Ghost with all his blessed Spirits departing thence, and the Devils presently flocking thither in troops, who disturb and defile the same with all manner of uncleanness.

The Circumstances and Application as before, *Page* 203.

An Act of Humility.

I Confess my self to be a most grievous Sinner, yea a very sink of Iniquity, who (by reason of my manifold transgressions, wherewith I have provoked, and daily do offend my glorious Creator) am no other than a loathsom Carkass, to be thrown out from the sight and society of men. Notwithstanding such is the Patience and Longanimity of my Lord God, as contrary to my demerits, I am yet suffered

to

to breath, and vouchſafed a room (though unworthy the meaneſt) among his other creatures; being all ulcer and corruption. If my brethren, and others with whom I live and converſe, do better repute of me, 'tis by reaſon of their virtue, not my deſerts; and their charity in judging the beſt of all: whereas my wickedneſs is known to my own Conſcience, and (alas) too manifeſt in the ſight of God, yea ſuch is the rebellion of my heart, and ſo far am I from anſwering to the good motions of Gods holy Spirit, and from a due cooperation with his Heavenly Grace, as even my beſt actions, and thoſe wherein I moſt labour to approve my ſelf unto him, I fear me, taſte too ſtrongly of Pride, Self-love, and Hypocriſy: of which were I once by Gods mercy throughly purged, then happily might

might I even from my heart deſire (as I deſerve) to be contemned of all, and to be accounted not humble, but (as I am in truth) moſt baſe and contemptible.

FRIDAY.

The Office of the Holy Croſs.

At Mattins.

℣. BY the Sign ✠ of the Croſs, from our enemies.

℟. Our

R. Our Lord deliver us.

The Verse.

Thou, O Lord, wilt open my lips.

R. And my mouth ſhall declare thy praiſe.

V. Incline unto mine aid, O God.

R. O Lord make haſte to help me.

V. Glory be to the Father, &c.

The Hymn.

THe Father's Wiſdom, Truth divine,
God-man at the hour Matutine,
Was ſeiz'd upon, and captive led;
Then ſtraight his own Diſciples fled:
By Jews he was betray'd and ſold
To perſecutions manifold.

The Ant. O venerable Croſs, which haſt brought Salvation to wretches: by what praiſes ſhall I extol thee; for that thou haſt prepared for us the Heavenly Life.

V. We adore thee, O Chriſt, and we bleſs thee.

R. For

R. For that by thy holy Croſs thou haſt redeemed the world.

Let us pray.

O My Lord Jeſus Chriſt, Son of the living God, let thy Paſſion, Croſs and Death, between thy Judgment and my Soul, now, and in the hour of my Death: And vouchſafe to grant me Grace and Mercy: to the living and the dead, reſt and pardon; to thy Church peace and concord; and to us Sinners, life and glory everlaſting, who liveſt and reigneſt God, with God the Father, in the unity of the Holy Ghoſt, world without end. *R.* Amen.

At Prime.

V. By the ſign ✠ of the Croſs, &c.

V. Incline unto mine aid, O God.

R. O Lord make haſte to help me.

V. Glory be to the Father, &c.

The Hymn.

OUr Lord to *Pilate*'s led at Prime,
Where being deeply charg'd of crime
By falſe accuſers, impious hands
Strike him, while his are faſt in bands:
They do beſpit, in pure deſpight,
The face of God, Heav'ns gracious light.

Ant. O victory of the Croſs, and admirable ſign, make us obtain a triumph in the Heavenly Court.

V. We adore thee, O Chriſt, *&c.*

The Prayer. O my Lord Jeſu Chriſt, *&c.* as before.

At Third.

V. By the ſign ✝ of the Croſs, *&c.*

V. Incline unto mine aid, O God.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.*

The

The Hymn.

AT Third, they *crucifige* cry,
And (like a King) in mockery
They Purple-robe him, while in ſcorn
They crown his head with piercing thorn;
Then to the place of dreadful pain,
His ſhoulders do the Croſs ſuſtain.

Ant. The puniſhment of bloody death is condemned, whilſt Chriſt upon the Croſs deſtroy'd the bonds of our offences.

V. We adore thee, O Chriſt, *&c.*

The Prayer. O my Lord Jeſu Chriſt, *&c.* as before.

At Sixth.

V. By the ſign ✠ of the Croſs, *&c.*
V. Incline unto mine aid, O God.
R. O Lord make haſte to help me.
V. Glory be to the Father, *&c.*

The Hymn.

AT Sixth they nailed to the Croſs

Christ Jesus, who reputed was
A thief, like those he hung withal.
His pain-bred thirst they quench with gall:
Thus shamefully deluded they
The Lamb, that takes our sins away.

The Ant. By a tree we were made bond-men, and by the holy Cross we are set free, the fruit of the tree seduced us, the Son of God redeemed us.

℣. We adore thee, O Christ, *&c.*

The Prayer. O my Lord Jesu Christ, *&c.* as before.

At Ninth.

Vers. By the sign ✠ of the Cross, *&c.*

The Verse.

Incline unto mine aid, O God.

Resp. O Lord make haste to help me.

Glory be to the Father, *&c.*

The

The Hymn.

AT Ninth our Saviour took his end,
And did to's Father recommend
His Spirit, while he *Eli* cry'd;
With Spear a Souldier pierc'd his Side:
An Earthquake then the World endur'd,
A ſtrange Eclipſe the Sun obſcur'd.

Ant. O great work of Piety: Death then died, when Life died upon the Croſs.

V. We adore thee, O Chriſt, *&c.*

The Prayer. O my Lord Jeſu Chriſt, *&c.* as before.

At Evenſong.

Verſe. By the Sign ✠ of the Croſs, *&c.*

V. Incline unto mine aid, O God,

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.*

The Hymn.

DOwn from the Croſs at Ev'n-ſong hour
He taken was, his ſtrength & power
Lay hidden in his Soul Divine,
Such death ſuſtain'd lifes Medicine:
Alas! the Crown of Glory then
Lay under foot, the ſcorn of men.

Ant. O bleſſed Croſs, which only waſt worthy to bear the price of the world; ſweet Wood, ſweet Nails, bearing a ſweet burthen, thou only exceedeſt in height all the woods of Cedars; upon which the Salvation of the world did hang; on which Chriſt did triumph, and Death overcame Death for ever.

V. We adore thee, O Chriſt, *&c.*

The Prayer. O my Lord Jeſu Chriſt, *&c.* as before.

At Compline.

Verſ. By the ſign ✠ of the Croſs, *&c.* *V.* Con-

V. Convert us, O God, our Saviour.

R. And avert thine anger from us.

V. Incline unto my aid, O God.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.*

The Hymn.

AT *Compline* Hour into the Tomb
Was laid the Hope of life to come,
Chriſt's noble *Corps*, embalm'd was
And truths foretold in Holy Writ,
Accompliſht were; may all mankind
His cruel death bear ſtill in mind.

Ant. Save us, O Saviour of the world, who by thy Croſs and Blood haſt redeemed us; help us, we beſeech thee, O our God.

V. We adore thee, O Chriſt, *&c.*

The Prayer. O my Lord Jeſu Chriſt, *&c.* as before.

The Recommendation.

THese hours Canonical, and sacred verse,
To thee, O Christ, with reason I rehearse;
As thee for me to dye thy love did make,
So let me dying in thee comfort take.

The Litany of the holy Life, Cross, and Passion of our Blessed Saviour.

LOrd have mercy on us.
Christ have mercy on us.
Lord have mercy on us,
Christ hear us.
Christ graciously hear us.

O God the Father, Creator of the world, have mercy on us.

O God the Son, Redeemer of Mankind, have.

O God the Holy Ghost, Perfecter of the Elect, have.

O

O Sacred Trinity, three Perſons, and one God, have Mercy on us.

Jeſu Eternal Son of the Living God, have mercy.

Jeſu moſt bleſſed Son of the Virgin *Mary*, have.

Jeſu, God and Man, in two Natures, one Divine Perſon, have.

That we may entirely ſubmit our Reaſon to the Obedience of Faith, and ſo much the more exalt the wonders of thy Love, as they exceed the capacity of all humane underſtanding.

Jeſu, the increated Wiſdom of the Father, by whom all things were made, and by the word of whoſe power they are ſuſtained, have mercy on us.

That we may continually praiſe thy Sovereign Majeſty for the excellent being thou haſt given us, acknowledging our dependance e-

very moment upon thee, and adoring thy unſearchable counſels in the government of the world.

Jeſu, who for us Sinners deſcendeſt from thy Throne of Glory, and tookeſt on thee the form of a Servant, chuſing a poor ſtable for the place of thy birth, have.

That we may content our ſelves with the loweſt condition, wherein thy Providence ſhall place us, and uncomplainingly want (if it be thy Will) even the ordinary accommodations of this Life.

Jeſu, who in thy holy Circumciſion, receiveſt that bleſſed Name, and after waſt declared for the worlds Redeemer, by the tribute and adoration of Kings, have.

That at the Name of JESUS our knees and hearts may bow, and every tongue confeſs, that thou, O Lord, art moſt high in the glory of God the Father. Je-

Jeſu, who in the tender age of a new-born Child, waſt forc't to ſave thy life by flying into *Egypt*, have.

That we may rather forſake all worldly comforts, of friends, eſtate, or Countrey, than endanger the offending thee our Saviour, and the loſing of our own Souls.

Jeſu, who becameſt ſubject to thy Parents, ſo much inferiour in dignity to thee, and diſdaineſt not to ſerve them in their humble life, have.

That we may not only with due reſpect obey our Superiours, but willingly do any ſerviceable office for the meaneſt perſon in the world.

Jeſu, who after a long concealment of thy ſelf, didſt publiſh to the world thy admirable manner of life, travelling on foot, in Poverty, Hunger, and Thirſt, and begging

as an Alms, even a Cup of cold water, have.

That our private lives being hidden in thee, we may improve thy Gifts without danger of vainglory, and esteeming our selves as Pilgrims on earth, thirst earnestly after thee, the Fountain which springs to Eternal Life.

Jesu, who healedst every where the diseased, both in Soul and Body. and weariedst thy self to relieve our Infirmities, passing the day in works of mercy, and watching whole nights in Prayer, often retiring alone, and fasting many days together, to teach us the way and practise of contemplation, have.

That our publick actions being directed to the benefit of others, we may freely employ upon them, what we freely receive from thee, and subduing our bodies with a just

and

and diſcreet Severity, render our minds more fitly diſpoſed for Prayer and Meditation.

Jeſu, who for our encouragement vouchſafedſt to be tempted in the deſert, where having thrice ſubdued the enemy of Mankind, thy Victory was celebrated by the adoration of Angels, have.

That being ſtrengthned by thy Divine aſſiſtance, we may alwaies overcome our temptations with joy, and when, through our many corruptions, unhappily we fall into ſin, thy Grace may ſtill enable us to riſe again by Repentance.

Jeſu, whoſe Sacred Life was a continual courſe of ſuffering evil for us, and doing good unto us, opening by thy Doctrine an eaſie way to Heaven, and ſoliciting by thy Miracles our acceptance of Salvation, have.

That we may faithfully comply with thy gracious design of bringing us to Eternal Happiness, by believing firmly the truth of thy word, and following (though imperfectly) the pattern of thy life.

Jesu, who for our example didst wash thy Disciples feet, and for our comfort institute that Blessed Mystery, which both conveys thee really to us, and offers thee truly to thy Father for us, have.

That we may prepare our selves with purest affections of love, humility and gratitude, reverently to assist at the adorable Sacrifice of the Altar, and thankfully receive the Blessed Sacrament of thy Body and Blood.

Jesu, who prostrate with thy face upon the earth, pray'dst thrice to thy Father for deliverance, and in the fervour of thine Agony sweat-

est

eſt drops of Blood, till thou wert relieved by an Angel, have.

That by the outward geſture of our bodies, we may increaſe the inward Devotion of our minds, and in often repeating the ſame Prayer, ſtill advance to new degrees of pious Affections, and obtain at the laſt thy gracious anſwer to all our neceſſities.

Jeſu, who waſt betrayed by one of thine own Diſciples, and forſaken by all the reſt, who forbadſt the reſiſtance of publick Authority, and reſtoredſt to thine enemy the ear he had loſt in aſſaulting thee, have.

That neither for reward nor danger we withdraw our fidelity from thee, but learn by thy example to do good for evil with chearfulneſs, and receive evil for good with patience.

Jeſu, who for our Redemption

deliveredſt thy ſelf to the violence of thine enemies, freely ſuffering them to bind thy hands, which even for them had wrought ſo many Miracles, and to ſpit on thy Face, which the Angels behold with joy and adoration, have.

That the Sins of our hands being looſed, by the binding of thine, and our vain affectations confounded by the indecencies caſt upon thee, we may wholly apply our deſires to contemplate in Heaven the Glory of thy Countenance.

Jeſu, who for us enduredſt their malicious impiety, to blindfold thy eyes, and ſtrike thee on thy cheeks, to accuſe thee falſly, and condemn thee unjuſtly, to compare *Barrabas* to thee, and prefer him before thee, have.

That knowing no darkneſs can hide us from thy ſight, we may demean

mean our ſelves as becomes thy preſence, and after a juſt and prudent defence of our innocence, quietly ſubmit to the ſcandalous cenſures and injurious aſperſions, which the world lays upon us.

Jeſu, who for us endureſt their barbarous inſolence, to ſtrip thee of thy cloaths, and mock thee with a Purple Veſtment, to wound thy Head with a crown of Thorns, and all thy Body with cruel ſcourgings, have.

That for thy ſake we may patiently ſuffer to be deveſted of all things, and expoſed to the deriſion of all men, hoping in thy faithful Promiſes if we be afflicted for thee here, to be glorified by thee hereafter.

Jeſu, who for us endureſt their infamable fury, to load thee with a heavy Croſs, and ſhamefully crucify

thee

thee between two Thieves, to affront thy thirſt with Vinegar and Gall, and blaſpheme thy meekneſs with bitter reproaches, all which thy incomparable Patience chearfully received, and offer'd to thy Father, even for thy perſecutors, have mercy on us.

That we may continually meditate the Myſteries of thy Paſſion, and deeply fix our Thoughts on the wonders of thy Charity, till tranſported with admiration of thy love to us, and inflamed with a perfect love of thee, we break forth into thy Praiſes, and for ever eſtabliſh this Principle, as the maſter-wiſh of our hearts, to live and die in the Union of thy Love.

Jeſu, who having conquered the Power of Darkneſs, releaſedſt thy Servants from their long Captivity; and, overcoming Death, didſt raiſe thy

thy crucified Body to a glorious life, have mercy on us.

That thy Victory o're the grave, may ſtrengthen us againſt the fear of Death, and the infinite value of thy Sufferings here, redeem the many puniſhments due to our Sins hereafter.

Jeſu, who by thy triumphant Aſcenſion openedſt the Kingdom of Heaven to all Believers, and ſeated at the right Hand of thy Father, vouchſafedſt to become our eternal Mediatour, have mercy on us.

That weaning our minds from the vanities here below, we may place our affections on the joys that are above, ever adoring the majeſty of thy glory, and wholly relying on the efficacy of thy merits.

Jeſu, who in thy tender Providence, didſt ſend miraculouſly the Holy Ghoſt to lead thy Church into

to all truth, and comfort thy ſervants in all their tribulations, have mercy on us.

That we neither prophanely reſiſt, nor falſly pretend the motions of thy bleſſed Spirit, but by ſubmiſſion to thy Church ſecure our faith from errour, and by dependance on thee, eſtabliſh our hope in peace.

Jeſu, who at the great and general day ſhalt judge every one according to his works, rewarding thy Servants with eternal Life, and condemning Sinners to everlaſting Death, have.

That we may always be ready to give account of our conſciences, and ſo with joy expect the coming of our Judge, hoping to poſſeſs that glorious inheritance, which thy goodneſs prepared, and ſufferings purchaſed, for the ſouls of thy Elect.

Be

Be merciful, O Jeſu, and pardon our ſins.

Be merciful, O Jeſu, and hear our prayers.

The Prayer.

O Sovereign Lord, and bleſſed Saviour of the world, who by the ſole motive of thy mercy, humbledſt thy ſelf to death for our Redemption, and aſcendedſt to thy Father, for the full accompliſhment of our peace: Graciouſly apply to our ſouls the infinite merits of thy ſacred Paſſion, and with thy precious blood cleanſe us from all our ſins, nail them to thy Croſs, and bury them in thy grave, that they may die in us, and we live in thee by the life of grace here, and be united to thee in the Kingdom of Glory hereafter, where

where with the Father and the Holy Ghoſt, thou liveſt and reigneſt, ever one God, world without end. *Amen.*

MEDITATION.
Of Hell.

1. Conſider that in the midſt of thoſe infernal flames, there is no power of the ſoul, no member or ſence of body, which has not its peculiar torment, according to the greatneſs of the ſins committed.

2. The extream and irrepairable damage, in being for ever deprived of the comfortable ſight of the bleſſed Trinity, which puniſhment and miſery for the greatneſs of it, is properly term'd Damnation.

3. Con-

3. Consider among what companions these torments shall be endured; namely, the Devil and his Angels, together wth such damned spirits of men and women, as from the beginning of the world, through their own faults, have ended their days in Mortal Sin.

4. The durableness of these punishments, which is not for a day, a moneth, or a year, but for Eternity. O Eternity, Eternity! Those whom thy consideration dos not move to forsake a wicked life, either have not Faith, or well may seem to want Understanding.

Of Christ's Passion.

1. CONsider the great Love of God the Father, in giving his only begotten Son for our Redemption.

2. The

2. The exceeding Charity, Humility, and Obedience of the Son of God in the accomplishment thereof.

3. The great and manifold afflictions of his whole Life, but especially before and in his Passion.

4. The end, to redeem us from Hell, and make us heirs of eternal bliss.

CONSIDERATION.

Of the infinite good whereof Mortal Sin deprives us.

LEt us consider of what infinite good Mortal Sin deprives us, and it will strike into our hearts a perpetual horrour to think of it.

1. It robs us of the Grace of God our Maker, and of his Fatherly Providence.

2. It

2. It deprives us of the participation of the Merits of the Son of God, until we are reconcil'd to him by humble Confession.

3. It debars us of the sweet familiarity and gifts of the Holy Ghost, and his vertues infused.

4. Also of all favours of the Blessed Virgin-Mother of God, and of all the Saints.

5. It deprives us of the communication of all the Spiritual Goods of the holy Catholick Church, and the faithful Members thereof.

6. Also of the merits and fruits of our own good works.

7. Of the Patronage and defence of our Angel-keeper, & of all other Saints our Patrons and Patronesses.

8. And lastly, of everlasting Life and Glory in Heaven.

The Circumstances and Application as before, Pag. 200.

An Act of Obedience.

I Who of my self cannot think so much as a good thought, do notwithstanding stedfastly purpose and resolve upon confidence of the special grace and assistance of Gods Holy Spirit, to keep the Laws and Statutes of my God, and to walk in the obedience of his Commandments to my lives end, And that not so much in hope of reward, or dread of punishment, as for the love and duty, which (by the right of Creation and Redemption) I ow his Divine Majesty, who alone is Sovereign Lord of all. And since Holy Church teaches, That there is no evil so great, as that of Sin, nor any thing so contrary to the Divine Goodness; Therefore I humbly beseech him, whose servant I desire to be, rather to inflict any

croſs or calamity upon me, yea to prevent me with corporal Death, than Malice ſhould change my underſtanding, or that I ſhould yield conſent to the alteration of this my purpoſe, which here I make to the honour of God, the comfort of my Soul, and in the name of the Bleſſed Trinity, Father, Son, and Holy Ghoſt. *Amen.*

Vivat Jeſus in cordibus noſtris.

Let Jeſus live in our hearts.

SATUR-

SATURDAY.

The Little Office of the immaculate Conception of the ever Blessed Virgin Mary.

To be daily said by such as are devoted to this Divine Mystery.

At Mattins.

V. NOw let my Lips sing, and display.

R. The Blessed Virgins praise this day.

V. O Lady, to my help intend.

R. Me from my foes strongly defend.

V. Glory be to the Father, and to the Son, &c.

R. Even as it was in the beginning, and now and ever, world without end. *Amen.*

The Hymn.

HAil Lady o'th world,
Of Heaven bright Queen:
Hail Virgin of Virgins,
Star early seen.
Hail full of all grace,
Clear light divine:
Lady, to succour us,
With speed incline.
God from eternity
Before all other,
Of the Word thee ordain'd
To be the Mother,
By which he created
The Heavens, Sea, Land:
His fair Spouse thee chose,
Free from Sins band.

V. God has elected and pre-elected her.

R. He has made her dwell in his Tabernacle.

Let

Let us pray.

O Holy *Mary*, Mother of our Lord Jesus Christ, Queen of Heaven, and Lady of the world, who neither forsakest nor despisest any: Behold me mercifully with the eye of piety, and obtain for me of thy beloved Son, Pardon of all my Sins, that I who with devout affection do now celebrate thy holy Conception, may hereafter enjoy the reward of eternal Bliss, through the Grace and Mercy of our Lord Jesus Christ, whom thou (a Virgin) didst bring forth: who with the Father, and the Holy Ghost, lives and reigns one God, in perfect Trinity, for ever and ever, *Amen.*

V. O Lady hear my Prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And

V. And let the Souls of the faithful departed, through the Mercy of God, rest in peace. *R.* Amen.

At Prime.

V. O Lady to my help intend.
R. Me from my foes strongly defend.
V. Glory be to the Father, *&c.*

The Hymn.

HAil Virgin most prudent,
House for God plac't:
With the seven-fold Pillar,
And Table grac't.
Sav'd from contagion,
Of the frail earth;
In womb of thy Parent,
Saint before birth.
Mother of the living,
Gate of Saints merits:
The new Star of *Jacob*;
Queen of pure spirits.
To *Zabulon* frightful;
Armies array:

Be thou of Christians Refuge and stay.

V. He has created her in his holy Spirit.

R. And has powred her out, over all his works.

Let us Pray.

O Holy *Mary*, Mother of our Lord, *&c.*

V. O Lady, hear my Prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And let the Souls of the faithful, departed through the mercy of God, rest in peace. *R.* Amen.

At Third.

V. O Lady to my help intend.

R. Me from my foes strongly defend.

V. Glory be to the Father, *&c.*

The

The Hymn.

HAil Ark of Covenant,
King *Solomon's* Throne,
Bright Rain-bow of Heaven,
The buth of Vision.
The fleece of *Gedeon*,
The flowring Rod,
Sweet honey of *Sampſon*,
Cloſet of God.
'Twas meet Son ſo noble,
Should ſave from ſtain,
(Wherewith all *Eve's* children ſpotted remain)
The Maid, whom for Mother,
He had elected,
That ſhe might be never
With Sin infected.

V. I dwell in the Higheſt.

R. And my throne is in the pillar of the clouds.

Let us Pray.

O Holy *Mary*, Mother of God *&c.*

V. O

V. O Lady, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord. *R.* Thanks be to God.

V. And let the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen

At Sixth.

V. O Lady, to my help intend.

R. Me from my foes strongly defend.

V. Glory be to the Father, &c.

The Hymn.

HAil Mother and Virgin,
Of the Trinity
Temple, joy of Angels, Cell of purity.
Comfort of mourners, Garden of pleasure;
Palm-tree of patience,
Chastities treasure.
Thou land Sacerdotal

Art

Art Bleſſed, Holy:
From ſin Original
Exempted ſolely.

The City of the Higheſt, Gate of the Eaſt:
Virgins gem, in thee
All graces reſt.

V. As the Lilly among Thorns.

R. So my beloved among the Daughters of *Adam.*

Let us Pray.

O Holy *Mary*, Mother of our Lord, *&c.*

V. O Lady hear my prayer.

R. And let my cry come unto thee.

V. Let us beſs our Lord.

R. Thanks be to God.

V. And let the ſouls of the faithful departed, through the mercy of God, reſt in peace. *R.* Amen.

At

At Ninth.

V. O Lady to my help intend.
R. Me from my foes ſtrongly defend.
V. Glory be to the Father, *&c.*

The Hymn.

HAil City of Refuge,
King *David*'s Tower;
Fenced with Bulwarks,
And armours powers.
In thy Conception,
Charity did flame:
The fierce Dragons pride
Was brought to ſhame.
Judith invincible,
Woman of Armes:
Fair *Abiſaig* Virgin,
True *David* warms.
Son of fair *Rachael*,
Did *Egypt* ſtore:
Mary of the world,
The Saviour bore.

V. Thou

V. Thou art all fair, O my beloved.

R. And original ſpot was never in thee.

Let us Pray.

O Holy *Mary*, Mother of our Lord, &c.

V. O Lady hear my Prayer.

R. And let my cry come unto thee.

V. Let us bleſs our Lord.

R. Thanks be to God.

V. And let the Souls of the faithful departed, through the mercy of God, reſt in peace. *R.* Amen.

At Evenſong.

V. O Lady to my help intend.

R. Me from my foes ſtrongly defend.

V. Glory be to the Father, &c.

The Hymn.

HAil Dial, in which
Turns retrograde

The Sun ten degrees,
The Word flesh is made,
That man from Hell pit
To Heaven might rise,
Th'Immense less than Angels,
In stable lyes.
This Sun did on *Mary*
Betimes appear,
Made her Conception
A morning clear.
Fair Lilly among thorns,
That Serpent frights:
Clear Moon that in dark
The wanderer lights.

V. In Heaven, I made a never-failing light arise.

R. And I covered all the world as a mist.

Let us pray.

O Holy *Mary*, Mother of our Lord Jesus Christ, Queen of Heaven, and Lady of the world, who neither forsakest nor despisest any

any: Behold me mercifully with an eye of piety, and obtain for me of thy beloved Son, Pardon of all my Sins, that I who with devout affection do now celebrate thy holy Conception, may hereafter enjoy the reward of eternal Bliss, through the Grace and Mercy of our Lord Jesus Christ, whom thou (a Virgin) didst bring forth: who with the Father, and the Holy Ghost, lives and reigns one God, in perfect Trinity, for ever and ever, *Amen.*

V. O Lady hear my Prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And let the Souls of the faithful departed, through the Mercy of God, rest in peace. *R.* Amen.

At Compline.

V. Let thy Son Christ Jesus, O

Lady, pacified by thy Prayers, convert us.

R. And turn his anger from us.

V. O Lady to my help intend.

R. Me from my foes strongly defend.

V. Glory be to the Father, &c.

The Hymn.

HAil flourishing Virgin,
Chastities renown:
Queen of Clemency,
Whom Stars do Crown.
Thou pure above Angels,
Doest Son behold,
Sit'st at his right hand,
Attir'd in Gold.
Mother of Grace, Hope
To the distnaid:
Bright Star of the Sea,
In Shipwrack aid.
Grant Heav'n gate open,
That by thee blest,
We thy Son may see
in blissful rest. *V.* Thy

V. Thy name, O *Mary*, is oyl powred out.

R. Thy servants have exceedingly loved thee.

Let us Pray.

O Holy *Mary*, Mother of our Lord, *&c.*

V. O Lady hear my prayer.

R. And let my cry come unto thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And let the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

The Commendation.

O the Virgin pious,
We humbly present,
These hours canonical
With pure intent.
Guild Pilgrims, until
With Christ we meet.

In our agony aid us

O Virgin ſweet. *Amen.*

This *Ant-Hymn* following, with the Prayer of the Immaculate Conception of the B. Virgin is approved by Pope *Paul* the V. who has granted an hundred days of Indulgence, to all faithful Chriſtians that ſhall devoutly recite the ſame.

Ant-Hymn.

This is the branch, in which was neither knot of Original, nor bark of Actual Sin found.

V. In thy Conception, O Virgin, thou waſt immaculate.

R. Pray unto the Father for us, whoſe Son thou didſt bring forth.

Let us Pray.

O God, who by the Immaculate Conception of the Virgin, didſt prepare a fit habitation for thy Son, we beſeech thee, that as by the foreſight of the ſame her Son, thou

thou didſt preſerve her pure from all ſpot: So likewiſe grant, that we by her Interceſſion made free from ſin, may attain unto thee: through our Lord Jeſus Chriſt thy Son, who with thee, and the Holy Ghoſt, lives and reigns one God, world without end. *Amen.*

The LITTLE OFFICE OF *St.* JOSEPH.

At Mattins.

Jeſus, Maria, Joſeph.

V. O Lord, thou wilt open my Lips.

R. And my Mouth ſhall declare thy praiſe.

V. O God incline unto my aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, &c.

R. As it was in the, &c. *Alleluia.*

The Hymn.

Joseph, the Son of *David*, was esteem'd
Father of *Jesus*, who the world redeem'd,
The Virgin he espous'd in heart conjoyn'd,
And Guardian was of both by Heaven design'd.

Ant. All hail, honour of the Patriarchs, Steward of the Holy Church of God, who didst conserve the Bread of Life, and the Wheat of the Elect.

V. Pray for us, O holy *Joseph.*

R. That we may be made worthy of the promises of Christ.

Let us Pray.

WE beseech thee, O Lord; that we may be holpen by the merits of the Spouse of thy most

most holy Mother, that what our possibility doth not obtain, may be given us by his Intercession: who livest and reignest with God the Father, &c.

At Prime.

Jesus, Maria, Joseph.

℣. O God, Incline unto mine aid.

℟. O Lord make haste to help me.

℣. Glory be to the Father, &c.

Alleluia.

The Hymn.

WHen thou the Virgin didst with Child perceive,
Perplext in thought, thou her design'dst to leave;
But in thy sleep an Angel with his voice,
Advis'd thee not to fear, but to rejoyce.

Ant. All hail honour of, &c.

℣. Pray for us, O holy *Joseph.*

℟. That we may be made wor-

thy of the Promiſes of Chriſt.

The Prayer. We beſeech thee, O Lord, *&c.*

At Third.

Jeſus, Maria, Joſeph.

V. O God, incline unto my aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, *&c.*

The Hymn.

TO *Bethlem*, with the pregnant Virgin, he
Travel'd to pay th'impoſed Subſidy:
Where Chriſt was to be born, and in which place
He ſhortly ſhould his Infant-Lord embrace.

Ant. All hail honour, *&c.*

V. Pray for us, O holy *Joſeph.*

R. That we may be made worthy of the promiſes of Chriſt.

The Prayer. We beſeech thee, O Lord, *&c.*

At Sixth.

Jesus, Maria, Joseph.

V. O God incline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c.* *Alleluia.*

The Hymn.

WHen cruel *Herod* th'Innocents oppresst,
By the Angel warn'd, thou call'dst thy Spouse from rest,
That taking her celestial Babe, she might
With thee to *Ægypt* make a speedy flight.

Ant. All hail, honour of, *&c.*

V. Pray for us, O holy *Joseph.*

R. That we may be made worthy of the Promises of Christ.

The Prayer. We beseech thee, O Lord, *&c.*

At Ninth.

Jesus, Maria, Joseph.

V. O God incline unto mine aid.

R. O Lord make haste to help me.

V. Glory be to the Father, &c.

Alleluia.

The Hymn.

THy foes being dead, thou mad'st no longer stay,
But into *Galilee* didst bring away
The Child and Mother, so Heaven advice did give,
And thou at *Nazareth* didst humbly live.

Ant. All hail, honour of, &c.

V. Pray for us, O holy *Joseph.*

R. That we may be made worthy of the promises of Christ.

The Prayer. We beseech thee, O Lord, &c.

At Evensong.

Jesus Maria Joseph.

V. O God incline unto my aid.

R. O

R. O Lord make haste, *&c.*

V. Glory be to the Father, *&c.*

Alleluia.

The Hymn.

THy Jesus (of thine eys the glorious light)
At twelve years old was lost unto thy sight;
But finding him amongst the Doctors, thou
His Guardian wast, to whom the Angels bow.

Ant. All hail, honour of, *&c.*

V. Pray for us, O holy *Joseph.*

R. That we may be made worthy of the promises of Christ.

Let us Pray.

WE beseech thee, O Lord, that we may be holpen by the merits of the Spouse of thy most holy Mother, that what our possibility dos not obtain, may be given us by his Intercession, who liveth

and reigneſt God, with God the Father in the unity of the Holy Ghoſt, world without end. *Amen.*

At Compline.

Jeſus, Maria, Joſeph.

V. Convert us, O Lord our Saviour.

R. And avert thine anger from us.

V. O God incline unto my aid.

R. O Lord make haſte to help me.

V. Glory be to the Father, &c. *Alleluia.*

The Hymn.

O Happy man, to be embraced by
Chriſt and the Virgin in Death's Agony,
That ſo thou might'ſt thy courſe directly bend
To *Lymbo*, having made a godly end.

Ant. All hail, honour of, &c.

V. Pray

℣. Pray for us, O holy *Joseph.*

℟. That we may be made worthy of the Promises of Christ.

Let us Pray.

We beseech thee, O Lord, &c.

The Commendation.

THese Hours Canonical have been addrest
To thee St. *Joseph* from a zealous breast,
That by thy Prayers thou wilt obtain, that I
May live in Heaven with thee eternally. *Amen.*

THE

LITANY

Of our

Bleſſed LADY.

LOrd have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
Chriſt hear us.
Chriſt graciouſly hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have.
God the Holy Ghoſt, have.
Holy Trinity one God, have.

Holy

Holy *Mary*,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of Divine Grace,
Most pure Mother,
Most chast Mother,
Undefiled Mother,
Immaculate Mother,
Amiable Mother,
Admirable Mother,
Mother of our Creator,
Mother of our Saviour,
Most prudent Virgin,
Venerable Virgin,
Renowned Virgin,
Potent Virgin,
Clement Virgin,
Faithful Virgin,
Mirrour of Justice,
Seat of Wisdom,
Cause of our gladness,
Spiritual Vessel,

Pray for us.

Veſſel of ſingular Devotion,
Myſtical Roſe,
Tower of *David*,
Tower of Ivory,
Houſe of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the weak,
Refuge of Sinners,
Comfort of the afflicted,
Help of Chriſtians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apoſtles,
Queen of Martyrs.
Queen of Confeſſors,
Queen of Virgins,
Queen of all Saints,

Pray for us.

Lamb of God, that takeſt away the ſins of the world, ſpare us O Lord.

Lamb

Lamb of God, that takeſt away the ſins of the world, hear us O Lord.
Lamb of God, that takeſt away the ſins of the world, have mercy on us.
Chriſt hear us.
Chriſt graciouſly hear us.
Lord have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
Our Father, *&c.*

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

V. O Lord hear my Prayer.

R. And let my cry come to thee.

Let us Pray.

WE beſeech thee, O Lord, infuſe thy Grace into our hearts; that we, who by the Angels meſſage have known the Incarnation of Chriſt thy Son, may by

by his Passion and Cross be brought to a glorious Resurrection; through the same Christ our Lord. *Amen.*

V. Let the Divine help always remain with us. *R.* Amen.

The Hymn.
Ave Maris Stella.

HAil you the Sea's bright Star,
Who Gods pure Mother are;
A Virgin still, and even
The happy gate of Heaven.

Taking that *Ave's* Song
From th'Angel *Gabriel's* tongue,
Firm peace unto us give,
Changing the name of *Eve.*

Offenders bonds unbind,
Give light unto the blind;
Our evils quite disband,
All good for us demand.

Do like a Mother, bear
Our Pray'rs up to his ear;

Who

Who for us born, put on
The title of thy Son.
O singularly chaste!
Whose meekness all surpast;
Our Sins from us exil'd;
Render us chast and mil'd.
Grant, that our life be pure,
Prepare the way secure;
That seeing *Jesus*, we
May joy eternally.
Be God the Father prais'd,
Christ's Glory highly rais'd,
The Holy Ghost the same,
To three one honor frame.

V. Grace is poured out in thy lips.

R. Therefore God has blessed thee for ever.

Let us Pray.

O God, who by the fruitful Virginity of the Blessed Virgin *Mary*, hast given Mankind the rewards of eternal Salvation; Grant we

we beſeech thee, that we may find her an Interceſſor for us, by whom we have deſerved to receive the Authour of Life, our Lord Jeſus Chriſt thy Son, who lives and reigns God with thee in the Unity of the Holy Ghoſt, world without end. *Amen.*

Moſt bleſſed Virgin *Mary*, Mother of God, I a poor wretched Sinner, every way moſt unworthy to be accounted among the number of thy meaneſt ſervants, yet truſting in thy great piety and mercy, and deſirous to ſerve and honour thee, do here in preſence of my Angel-Guardian, and of the whole Celeſtial Court of Saints, chooſe thee for my peculiar Lady, Patroneſs and Mother; and I moſt firmly purpoſe and promiſe henceforth to follow and ſerve thee diligently, and to endeavour alſo that

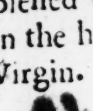
that others may do the like.

I therefore humbly beſeech thee, moſt merciful Mother, by the bleſſed Paſſion of thy dear Son Jeſus, that thou wilt vouchſafe to admit me into the number of thoſe, who have devoted themſelves to thy ſervice, and obtain me grace of thy beloved Son, ſo to behave my ſelf in all my thoughts, words, and actions, that I may never do any thing diſpleaſing either to his or thine eyes.

And I alſo intreat thee, by that great love thou bear'ſt thy ſaid dear Son, my Lord and Saviour Jeſus Chriſt, that thou wilt vouchſafe to obtain for me true repentance of my Sins, perfect Chaſtity, and all thoſe vertues wherewith thou didſt ſo highly pleaſe his Divine Majeſty; to direct my ways in thoſe paths, which may be moſt agreeable to his

bleſſed

bleſſed Will; and not to leave me in the hour of Death. *Amen.* Bleſſed Virgin. *Amen.*



MEDITATION.

Of the Joys of Heaven.

THE Joys of Heaven conſiſt in the moſt bleſſed Viſion and Love of the glorious Trinity, Father, Son, and Holy Ghoſt: in the Society of Angels, Arch-angels, Cherubins, Seraphins, Apoſtles, Patriarchs, Prophets, Martyrs, Virgins, Confeſſors, and generally of all the faithful departed this life, and now crowned in Heaven.

2. In this Celeſtial Eſtate is not only no evil, but abundance of all good, according to that of the Apoſtle:

Apostle: *The eye of man has not seen, nor the ear heard, neither has it entred into the heart of man to conceive what God has laid up for those that love him.*

3. Consider the Security and Eternity of that most happy and blessed Condition.

4. Think with thy self by what steps and degrees the Saints and holy Servants of God, who now reign with Christ, have obtained the same: And labour to imitate their Examples.

CONSIDERATION.

Of the infinite evil that mortal Sin brings.

LEt us consider the infinite evil that mortal sin bring to man, and

and how the ſame is therefore eſpecially to be avoided.

1. Firſt, it makes man (who was before the moſt dear friend of God) become his deadly enemy.

2. It makes him a ſlave to ſin, and a bond-man to the Devil.

3. It cauſes him to be for ever blotted out of the book of life.

4. It heaps ſhame and confuſion on the graceleſs Soul.

5. At the day of judgement it openly places the portion of man with that of hypocrites.

6. It layes him faſt in perpetual priſon of everlaſting pains and torments of hell.

The Circumſtances and Applications as before, page 300.

An internal Act of Martyrdome.

I Do willingly, and from my heart (can for the love of Christ) renounce my self, and the whole world, with whatsoever is most dear unto me; and here in the presence of God and his Angels, I offer up my self to the shedding of the last drop of my blood; yea and of as many lives (if it were possible I had them) as there be hairs on my head, in defence of the Catholick Faith, and every point thereof, as also in the maintenance of any other pious and just cause: which death I will joyfully and contentedly suffer, not so much in regard of that good, which through Gods mercy shall thereby redound to my soul, as chiefly to the honour of the blessed Trinity, Father, Son, and Holy Ghost. And this

this my act and resolution I here make so expres and effectual, as on my part I know nothing wanting thereunto: But it in the sight of Almighty God, who searches the reins, and better knows what is in my heart then my self, it be any ways defective or imperfect, I beseech him of his mercy to supply the defaults thereof; so as I may truly say with that holy Father and blessed Martyr S. *Cyprian*, *Martyrdom may be wanting to my mind, but my mind never to Martyrdom.*

Devout

Devout Aspirations,

Exciting to the love of God, for every hour of the day.

TO love (as St. *Thomas* saith) is as much as to seek and desire that which is good; and no man can desire any greater good to Almighty God, than that which he already enjoys; and so we may with Almighty God those infinite treasures of all goodness, which he has already, rejoycing in our hearts, and congratulating with him for the same; which is a most high kind of loving him, and may be performed as follows.

The

The first Hour

O My God, be thou God, as thou art, both now and ever, I truly rejoyce in soul for what thou art. Thou hast infinite power, be thou O Lord, infinite in power as thou art. Thou hast infinite wisdom, for which I exceedingly rejoyce; possess it dear Lord, as thou dost. Thou hast infinite Goodness, infinite Charity, infinite Clemency; enjoy, O Lord, that infinite Clemency, Charity, and Goodness as thou dost. Thou art infinitely glorious, infinitely happy without end; be thou still, with all my heart, infinitely happy, & endlesly glorious, as thou art.

The Second Hour.

THou, O Lord, art *Three*, and yet but *One*, Father, Son, and Holy Ghost, three distinct Persons, and one onely true God, Be thou, O Lord, always three and one, as thou

thou art. Thou art Creator of all things; Thou art our Preſerver, thou art He that gives both us and the Angels Grace and Glory: Be thou ſtill the ſame thou art; for which I humbly rejoyce.

The Third Hour.

THou, O Lord, knoweſt thy ſelf with an infinite knowledg; Know thy ſelf ſtill, O Lord, with the ſame infinite knowledg, as thou doſt; Since an infinite Knowledg ſuits well with an infinite Truth. Thou loveſt thy ſelf with an infinite Love; Love thy ſelf ſtill, O Lord, with an infinite love as thou doſt; For an Infinite Love well befits an Infinite Goodneſs. Thou, O Lord, enjoyeſt thy ſelf, with an infinite joy: Let it be ſo, O Lord, ſince an infinite Joy is moſt ſuitable to an infinite Glory. Know thy ſelf, O Lord,

as

as thou knoweſt, love thy ſelf, as thou loveſt; enjoy thy ſelf, as thou enjoyeſt, now and for ever.

The Fourth Hour.

THOU, O Lord, art Lord of all, whom the Angels and Saints in Heaven, and men on Earth, love praiſe and ſerve; Be thou ſtill, O Lord, Lord of all, and let all that are in Heaven and on Earth love, praiſe, and ſerve thee without end. O Lord, that I could convert all the Infidels, misbelievers, and ſinners of the world! And that I could procure, that none ſhould offend thee, and make all truly obey and humbly ſerve thee. Do thou, Lord, this thy pleaſure, cauſe all to employ themſelves in thy holy Service, from henceforth for ever.

The Fifth Hour.

O My God! moſt Powerful and moſt amiable! Thou art my Creator,

Creator, my Governour, my Conſerver, my Saviour, my Redeemer, my Being, my Love, my Life, my Wiſdom, my only and chiefeſt Good, my Shepherd, my Phyſician, my Defender, my Maſter, my Inheritance, my Treaſure, my Hope, my Refuge, my Strength, my Joy my Glory, my Beatitude: Let me love thee with all my heart, as I ought, in acknowledgment of ſo many Benefits I have, and every moment do receive from thy infinite Mercy.

The Sixth Hour.

O Thou beloved of my Soul! I wiſh I had never offended thee! O who can love thee with a meaſure of love, equal to thy Love and Deſert! O that my Soul were capable of an infinite Love, that I might wholly ſettle it upon thy infinite Goodneſs.

The Seventh Hour.

O Thou desired of my heart! thou art wholly amiable and lovely to me; For that all whatsoever is in thee is Goodness it self, O that all in me were any ways amiable in thy sight.

The Eigth Hour.

O Highest Good! who deservest to be loved with an infinite love of infinite Lovers, if they could be found; Give me such perfect Charity, that I may love and serve thee without end.

The Ninth Hour.

O That the Day were come, in which I might behold thy Heavenly Face; that so I might be ravished with thy Love: For it is altogether impossible to behold thee, and not to be wholly enamoured of thee.

The

The Tenth Hour.

O That I had ſo many hearts, as thou haſt beſtowed creatures on me for thy ſervice, that with them all I might love & glorifie thee, paying thereby the Debt which they themſelves are not able to ſatisfie, and with which I am charged for their ſake.

The Eleventh Hour.

O Thou eternal Lover! Who ſhall love thee without ceaſing? O that I had always loved thee from the firſt moment that I was conceived: For thou haſt loved me from all eternity, even as long as thou haſt been God.

The Twelfth Hour.

O My Soul! defer no longer to love God; For though it be very late, even the laſt hour, yet now, I ſay, begin out of hand, and love him, who has always loved thee.

thee. Love that infinite Lover, who from all Eternity has employed himself in loving thee.

The Seven Penitential Psalms.

Ant. Remember not, O Lord, ours, nor our Parents offences, nor take revenge on our Sins.

The Sixth Psalm.

O Lord, rebuke me not in thy fury: nor chastise me in thy wrath.

Have mercy on me. O Lord, because I am weak: Heal me, O Lord, because all my bones be troubled.

And my Soul is troubled exceedingly: But thou, O Lord, how long?

Turn thee, O Lord, and deliver my Soul: Save me for thy mercy.

Because

Because there is not in Death that is mindful of thee: And in Hell who shall confess to thee?

I have laboured in my sighs, I will every night wash my Bed: I will water my Couch with Tears.

Mine eyes are troubled with fury: I have waxen old among all mine enemies.

Depart from me all ye that work iniquity: Because the Lord hath heard the voice of my weeping.

Our Lord hath heard my Petition: our Lord hath received my Prayer.

Let all my enemies be ashamed, and very sore troubled: Let them be converted or confounded very speedily.

Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now,

and ever ſhall be world without end. *Amen.*

The 31. Pſalm.

BLeſſed are they whoſe Iniquities are forgiven, and whoſe Sins be covered.

Bleſſed is the man to whom our Lord hath not imputed Sin: neither is there guile in his ſpirit.

Becauſe I held my peace, my Bones are waxen old, whilſt I cried all the day.

Becauſe day and night, thy hand is made heavy upon me: I am turned in my anguiſh, whilſt the thorn is faſtned.

I have made my Sins known to thee, and my injuſtice I have not hid.

I ſaid, I will confeſs againſt me my injuſtice to our Lord: And thou haſt forgiven the impiety of my Sin.

For

For this ſhall every holy one pray to thee, in time convenient.

But yet in the overflowing of many waters; they ſhall not approach to him.

Thou art my refuge from tribulation, which has compaſſed me: my Joy deliver me from them that compaſs me.

I will give thee underſtanding, and will inſtruct thee in the way that thou ſhalt go: I will faſten mine eyes upon thee.

Do not become as a Horſe and Mule: which have no underſtanding.

In Bit and Bridle binde faſt their Jaws: that they approach not to thee.

Many are the ſcourges of a Sinner: But Mercy ſhall compaſs him that hopeth in our Lord.

Be joyful in our Lord, and re-

joyce all ye juſt: and glory all ye right of heart.

Glory be to the Father.

The 37. Pſalm.

O Lord rebuke me not in thy fury; nor chaſtiſe me in thy wrath.

Becauſe thy arrows are faſtned in me: and thou haſt confirmed thy hand upon me.

There is no health in my Fleſh, in reſpect of thy wrath: my Bones have no peace in reſpect of my ſins.

Becauſe mine Iniquities are gone over my head: and as a heavy burthen, are become weighty upon me.

My wounds are putrified and corrupted, in reſpect of my fooliſhneſs.

I am become miſerable, and am made crooked, even to the end: I went ſorrowful all the day.

Becauſe my loins are filled with illuſi-

illusions: And there is no health in my flesh.

I am afflicted, and am humbled exceedingly: I cried out in the groaning of my heart.

O Lord before thee is all my desire, and my groaning is not hid from thee.

My heart is troubled, my strength hath forsaken me, and the light of mine eyes, and the same is not with me.

My friends and my neighbours have approached and stood against me.

And they that were near me, stood afar off: And they did violence who sought my Soul.

And they that sought out evils against me, spake vanities: and devised guiles all the day.

But I, as deaf did not hear, and as one dumb not opening his mouth.

And I became as a man not hearing: and not having reprehenſion in his mouth.

Becauſe in thee, O Lord, have I hoped; thou ſhalt hear me, O Lord my God.

For I have ſaid, leſt ſometimes my enemies rejoyce over me; and whilſt my feet are moved, they ſpeak great things againſt me.

Becauſe I am ready for ſcourges: and my ſorrow is in my ſight alwaies.

Becauſe I will declare my Iniquity: and I will think of my ſins.

But mine enemies live, and are confirmed over me: and they are multiplied that hate me unjuſtly.

They that repay evil things for good, did backbite me, becauſe I followed goodneſs.

Forſake me not, O Lord, my God: depart not from me.

Incline

Incline unto my help, O Lord God of my Salvation.

Glory be to the Father, *&c.*

The 50. *Psalm.*

HAve mercy on me, O God: according to thy great mercy.

And according to the multitude of thy tender mercies: blot out mine iniquity.

Wash me more from my iniquity: and cleanse me from my Sin.

Because I know my Iniquity: and my Sin is alwaies against me.

To thee only have I sinned, and have done evil before thee: that thou maist be justified in thy words, and overcome when thou art judged.

For, Behold I was conceived in Iniquities: and my mother conceived me in sin.

For Behold thou hast loved truth; the uncertain and hidden things of

thy Wisdom, thou hast made manifest to me.

Thou shalt sprinkle me with Hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than Snow.

To my hearing thou shalt give joy and gladness; and my humbled bones shall rejoyce.

Turn away thy face from my Sins, and blot out all my Iniquities.

Create a clean Heart in me, O God: and renew a right Spirit in my bowels.

Cast me not away from thy face: and thy Holy Spirit take not from me.

Render unto me the joy of thy Salvation: and confirm me with a principal Spirit.

I will teach the unjust thy waies: and the impious shall be converted unto thee.

Deliver

Deliver me from Blood, O God, the God of my Salvation: and my tongue shall exalt thy Justice.

Thou O Lord wilt open my lips, and my mouth shall declare thy praise.

Because, if thou wouldst have had Sacrifice, I had verily given it: with Burnt-offerings thou wilt not be delighted.

A Sacrifice to God is a troubled Spirit: A contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with *Sion*: And let the walls of *Jerusalem* be built up.

Then shalt thou accept a Sacrifice of Justice, Oblations and Burnt-offerings: then shall they lay calves upon thine Altar.

Glory be to the Father, &c.

The 101. *Pſalm.*

O Lord hear my Prayer, and let my cry come unto thee.

Turn not away thy Face from me, in what day ſoever I am in tribulation, incline thine ear to me.

In what day ſoever I ſhall call upon thee, hear me ſpeedily.

For my days have vaniſhed as ſmoak: and my bones are withered, as a dry burnt thing.

I am ſmitten as graſs, and my heart is withered: For I have forgot to eat my bread.

From the voice of my groaning, my bones have cleaved to my fleſh.

I am become like a *Pelican* in the wilderneſs: I am become as a Night-crow in the houſe.

I have watched: and am become as a Sparrow ſolitary in the houſe top.

All the day did mine enemies upbraid

upbraid me: And they that praiſed me, ſwore againſt me.

For I did eat aſhes as bread, and mingled my drink with weeping.

At the face of the wrath of thine indignation: For that lifting me up, thou haſt thrown me down.

My days have declined as ſhadow: and I am withered as graſs.

But thou O Lord endureſt for ever: and thy memorial in generation and generation.

Thou riſing up, ſhalt have mercy on *Sion*: For it is time to have mercy on it, for the time is come.

Becauſe the ſtones thereof have pleaſed thy ſervants; and they ſhall have pitty on the earth thereof.

And the *Gentiles* ſhall fear thy Name, O Lord: and all the Kings of the earth thy glory.

For our Lord has built *Sion*, and he ſhall beſeen in his Glory.

He has had reſpect to the Prayer of the humble: and has not deſpiſed their Petition.

Let theſe things be written in another generation: and the people that ſhall be created, ſhall praiſe our Lord,

Becauſe he has looked forth from his high holy place: our Lord from Heaven has looked upon earth.

That he might hear the groanings of the fettered: and unbind the children of them that are ſlain.

That they may ſhew forth the name of our Lord in *Sion:* and his praiſe in *Jeruſalem.*

In the aſſembling of the people together in one: and Kings to ſerve our Lord.

He anſwered him in the way of his ſtrength: ſhew me the fewneſs of my days.

Call

Call me not back in the half of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou didſt found the earth: and the heavens are the works of thy hands.

They ſhall periſh, but thou remaineſt: and they ſhall all wax old as a garment.

And as a Veſture thou ſhalt change them, and they ſhall be changed: But thou art the ſelf-ſame, and thy years ſhall not fail.

The Sons of thy Servants ſhall inhabit: and their Seed ſhall be directed for ever.

Glory be to the, *&c.*

The 129. *Pſalm.*

FRom the depth have I cryed to thee O Lord, O Lord hear my voice.

Let thine ears be attentive unto the voice of my petition.

If thou wilt observe iniquities, O Lord: Lord who shall endure it?

Because with thee there is propitiousness: And for thy Law I have expected thee, O Lord.

My Soul has stayed in his Word; my Soul has hoped in our Lord.

From the morning-watch even until night: let *Israel* hope in our Lord.

Because with our Lord there is mercy; and with him is plentiful redemption.

And he shall redeem *Israel* from all its iniquities.

Glory be to the Father, &c.

The 142. Psalm.

O Lord hear my prayer, with thine ears receive my petition in thy truth: Hear me in thy Justice.

And enter not into Judgment with thy Servant: For every one living

living ſhall not be juſtified in thy ſight.

For my enemy has perſecuted my Soul: he has humbled my life in the earth.

He has ſet me in obſcure places, as the dead of the world: and my ſpirit is in anguiſh upon me, within me my heart is troubled.

I was mindful of old days, I have meditated in all thy works: in the deeds of thy hands did I meditate.

I have ſtretched forth my hands to thee: my Soul is as earth without water unto thee.

Hear me quickly, O Lord: my ſpirit has fainted.

Turn not away thy face from me, leaſt I be like to them that deſcend into the lake.

Make me hear thy mercy in the Morning: for I have hoped in thee.

Make thy way known, wherein I may walk: Because I have lifted up my Soul to thee.

Deliver me from mine enemies, O Lord to thee I have fled: teach me to do thy Will, because thou art my God.

Thy Good Spirit shall conduct me into the right land: For thy name's sake, O Lord, thou shalt quicken me in thine equity.

Thou shalt bring forth my Soul out of Tribulation: And in thy mercy, thou shalt destroy mine enemies.

And thou shalt destroy all that afflict my Soul: Because I am thy Servant.

Glory be to the Father, *&c.*

The Antiph. Remember not, O Lord, ours, nor our Parents offences, nor take vengeance of our sins.

Parce mihi Domine, Parce mihi Christe;

Chriſte, quem pretioſo ſanguine redimiſti. Spare me O Lord, ſpare me O Chriſt, whom thou haſt redeemed with thy precious Blood.

The LITANY *of the Saints.*

LOrd have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
O Chriſt hear us.
O Chriſt graciouſly hear us.
God the Father of Heaven have mercy on us.
God the Son Redeemer of the world, have.
God the Holy Ghoſt, have.
Holy Trinity one God, have.
Holy *Mary*,
Holy Mother of God,
Holy Virgin of Virgins,
S. Michael,
S. Gabriel,
S. Raphael,

Pray for us.

S. Raphael,
All yee holy Angels, and Arch-angels,
All yee holy Orders of bleſſed Spirits,
S. John Baptiſt,
All yee holy Patriarchs and Prophets,
S. Peter,
S. Paul,
S. Andrew,
S. James,
S. John,
S. Thomas,
S. James,
S. Philip,
S. Bartholomew,
S. Simon,
S. Thadeus,
S. Mathias,
S. Barnaby,
S. Luke,
S. Mark,

Pray for us.

S. Mark,
All ye holy Apoſtles and Evangeliſts,
All ye holy Diſciples of our Lord,
All holy Innocents,
S. Stephen,
S. Laurence,
S. Vincent,
S. Fabian and Sebaſtian,
S. John and Paul,
S. Cosme and Damian,
S. Gervaſe and Protaſe,
All ye holy Martyrs,
S. Silveſter,
S. Gregory,
S. Ambroſe,
S. Auguſtine,
S. Hierome,
S. Martin,
S. Nicholas,
All ye holy Biſhops and Confeſſors,

Pray for us.

All

All ye holy Doctors,
S. Anthony,
S. Bennet,
S. Bernard,
S. Dominick,
S. Francis,
All ye holy Priests & Levites,
All ye holy Monks and Eremites,
S. Mary Magdalen,
S. Agatha,
S. Lucy,
S. Agnes,
S. Cecily,
S. Katharine,
S. Anastasia,
All ye holy Virgins & Widows,

Pray for us.

All ye men and women, Saints of God, make intercession for us.

Be merciful unto us, spare us O Lord.

Be merciful unto us, graciously hear us O Lord.

From

From all evil, O Lord deliver us.

From all ſin, O Lord deliver us.

From thy wrath, O Lord.

From ſudden and unprovided death, O Lord.

From the deceits of the Devil, O Lord deliver us.

From wrath, hatred, and all ill-will, O Lord.

From the ſpirit of Fornication, O Lord deliver us.

From Lightning and Tempeſt, O Lord.

From everlaſting death, O Lord.

Through the myſtery of thy holy Incarnation, O Lord deliver us.

Through thy Coming, O Lord.

Through thy Nativity, O Lord deliver us.

Through thy Baptiſm and holy Faſting, O Lord.

Through thy Croſs and Paſſion, O Lord.

Through thy Death and Burial, O Lord deliver us.

Through thy holy Reſurrection, O Lord deliver.

Through thy admirable Aſcenſion, O Lord deliver.

Through the coming of the Holy Ghoſt the Comforter, O Lord.

In the Day of Judgment, O Lord deliver us,

We ſinners do beſeech thee to hear us.

That thou ſpare us, we beſeech thee to hear us,

That thou pardon us, we.

That thou vouchſafe to bring us to true Penance, we.

That thou vouchſafe to govern and preſerve thy holy Church, we.

That thou vouchſafe to preſerve our *Apoſtolique* Prelate, and all Eccleſiaſtical Orders in holy Religion, we beſeech thee to hear us.

That

That thou vouchsafe to humble the enemies of the holy Church, we.

That thou vouchsafe to give peace and true concord unto Christian Kings and Princes, we.

That thou vouchsafe to grant Peace and Unity to all Christian people, we.

That thou vouchsafe to comfort and keep us in thy holy Service, we beseech.

That thou lift up our minds unto heavenly desires, we.

That thou render eternal good to our Benefactors, we.

That thou deliver the Souls of our Brethren, Kinsfolks, and Benefactors from eternal Damnation, we.

That thou vouchsafe to give, and preserve the fruits of the earth, we.

That thou vouchsafe to give eternal rest to all the faithful departed, we.

That

That thou vouchsafe graciously to hear us.

Son of God, we beseech thee to hear us.

Lamb of God that takest away the Sins of the world, spare us O Lord.

Lamb of God, that taketh away the Sins of the world, hear us O Lord.

Lamb of God, that takest away the Sins of the world, have mercy upon us.

Christ hear us.

Christ graciously hear us.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art, *&c.*

V. And lead us not into temptation.

R. But deliver us from evil.

The 69. Psalm.

INcline unto mine aid, O God: O Lord make haste to help me.

Let them be confounded and ashamed that seek my Soul.

Let them be turned away backward, and blush for shame, that wish evil to me.

Let them be turned away forthwith, blushing for shame, that say to me, Well, well.

Let all that seek thee rejoice and be glad: and let them say always, our Lord be magnified, who love thy Salvation.

But I am needy and poor: O God help me.

Thou art my Helper and my Deliverer: O Lord be not slack.

Glory be to the Father, &c.

℣. Save thy servants.

℟. Trusting in thee, O my God.

℣. Be

V. Be unto us, O Lord, a tower of strength.

R. From the face of our enemy.

V. Let not the enemy prevail against us.

R. Nor the Son of Iniquity have power to hurt us.

V. O Lord deal not with us according to our sins.

R. Nor yet reward us according to our Iniquities.

V. Let us pray for our chief Bishop *N.*

R. Our Lord preserve him, and give him life, and make him blessed on earth: and deliver him not unto the will of his enemies.

V. Let us pray for our Benefactors.

R. O Lord for thy names sake, vouchsafe to reward with eternal life, all those that do us good.

V. Let us pray for the faithful departed. *R.* Eter-

R. Eternal rest give to them, O Lord, and let perpetual light shine unto them.

V. Let them rest in peace.

R. Amen.

V. For our brethren absent.

R. O my God save thy servants trusting in thee.

V. Send them help, O Lord, from thy holy place.

R. And out of *Sion* protect them.

V. O Lord hear my Prayer.

R. And let my cry come to thee.

Let us pray.

O God, whose property is always to have mercy, and to spare, receive our Petitions, that the tender mercy of thy piety may mildly absolve us, and all thy servants, whom the chain of sin doth bind.

HEar, we beseech thee, O Lord, the Prayers of thy Supplicants,

cants, and pardon the Sins of them that confeſs to thee; that thou being unto us benign, maiſt in like manner give us Pardon and Peace.

SHew with Clemency, O Lord, thy unſpeakable mercy unto us; that thou both acquit us of our ſins, and deliver us from the pains, which for them we deſerve.

O God, who by Sin art offended, and by Penance pacified; mercifully reſpect the prayers of thy Supplicants: and turn away the ſcourges of thy anger, which for our ſins we deſerve.

O Almighty and Eternal God, have mercy upon thy Servant N. our chief Biſhop, and direct him, according to thy clemency, in the way of everlaſting Salvation; that thou condeſcending, he may deſire things agreeable to thy Will, and with all his power may perfect them.

O God, from whom all holy desires, rightful counsels, and just works proceed: Give unto thy Servants that peace, which the world cannot give, that our hearts being disposed to keep thy Commandments, and the fear of our Enemies taken away, the times through thy protection may be peaceable.

ENflame, O Lord, our reins and heart with the fire of thy holy Spirit; to the end we may serve thee, with a chast Body, and clean Heart.

O God, the Creator and Redeemer of all the Faithful, give the Souls of thy Servants, men and women, remission of all their Sins; that through godly Supplications, they may obtain the Pardon they have always wished for.

Prevent

PRevent, we beſeech thee, O Lord, our actions by thy grace aſſiſting, and in helping forward proſecute them, that all our prayers and works may begin alwaies from thee; and begun, may by thee be ended.

O Almighty and Eternal God, who haſt power over the Living; as alſo over the Dead; and haſt mercy on all thoſe, whom thou foreknoweſt ſhall be thine by faith and works: we humbly beſeech thee, that for whom we have determined to powre forth our prayers, and whom this preſent world, as yet in fleſh retains, or the world to come hath taken unto it, now being delivered from the body, all thy Saints making for them Interceſſion, through the clemency of thy pitty, they may obtain pardon of all their Sins. Through our Lord Jeſus

Jesus Christ thy Son, who lives and reigns God with thee, in the unity of the Holy Ghost, world without end. *Amen.*

V. O Lord hear my Prayer.

R. And let my cry come to thee.

V. Almighty and most Merciful Lord, graciously hear us. *R. Amen.*

V. And let the Souls of the Faithful through the mercy of God, rest in peace. *R. Amen.*

An *OBLATION* to Almighty God.

To be made every Morning and Evening.

O My most Merciful Lord and Father, to the greater glory of thy most holy Name, to the honour

nour of the moſt bleſſed Virgin *Mary*; to the honour of my Angel-keeper, and of St. *Michael*, St. *Gabriel*, St. *Raphael*, the *S. St. N.* and *N.* my holy Patrons and Patroneſſes, and to all the holy Saints and bleſſed Spirits in Heaven, to the increaſe of their joy and glory.

Here I, a moſt wretched and miſerable Sinner, proſtrate, adore, and worſhip thee, offering up in all Humility, immortal Praiſe and Thankſgiving for all thy Bleſſings; eſpecially for that unſpeakable Charity, wherein thou didſt ſend down thy onely begotten Son into this Vale of tears, for the work of our Redemption.

Eternal Lord of Heaven and Earth, I praiſe and magnify thy ever glorious Name, for thy Sons moſt holy Incarnation and Nativity; for his Poverty and innocent Converſation;

versation; for his heavenly Doctrine and Miracles, for his Death and Passion; for his Resurrection and Ascension.

I yield thee all due and possible thanks for that divine Mystery of his precious Body and Blood in the venerable Sacrament of the *Eucharist*, wherewith we are nourished, cleansed and sanctified, and our Souls made partakers of all Heavenly Graces, and Spiritual Benediction.

I give thee most humble and hearty thanks, that of a handful of dust, thou hast vouchsafed to make me a rational Creature, then to wash me with the Laver of Baptism, in remission of that Original corruption, contracted in my first Parents; that after in due and convenient time, thou hast brought me to the exercises and acts of a right

right Faith, not ceaſing daily to increaſe the ſame in me, by the Doctrine and Inſtruction of thy Holy Church.

I moſt humbly thank thee alſo, that from my Cradle thou haſt nouriſhed and cloathed me, ſupplying all things neceſſary for the reliet and maintenance of this my feeble Body.

I evermore extol and magnify thy Holy Name, that in thy great mercy thou haſt hitherto ſpared me, wantonly rioting in manifold exceſſes, and patiently expected me, till by thy Grace I might be awaked from the *lethargy* of Sin, and reclaimed from my Vanities and wicked courſes. For hadſt thou dealt with me according to my demerits, my Soul long e're this (oppreſſed with innumerable Sins) had been plunged in perdition; yea the

yawn-

yawning gulf of Hell had ſwallowed me quick.

In reſpect of all which thy mercies and bleſſings, I moſt humbly deſire, that my heart may every day be more enlarged, to render thee a more ample tribute of praiſe and thankſgiving, than heretofore it has done.

O my Lord and moſt indulgent father, never leave me to my ſelf, nor let me want the bridle of thy holy fear, to curb and keep me within the compaſs of thy obedience; that I may dread nothing ſo much in this world, as in the leaſt ſort to offend thee: To which end let thy holy love ſo temper all trials and temptations which befal me, that I may profit my ſelf by them; for thou knoweſt how frail I am of my ſelf, and how my ſtrength is nothing.

More-

Moreover (moſt merciful Father) even by the profound Humility of thy only Son Jeſus Chriſt, I beſeech thee, that thou wouldſt preſerve me thy ſervant from all pride of mind, all ſelf-love and vain-glory, all obſtinacy and diſobedience, all craft and diſſimulation. Drive away, I beſeech thee, the ſpirit of Gluttony and Uncleanneſs, the ſpirit of Sloth and Heavineſs, the ſpirit of Malice and Envy, the ſpirit of Hatred and Diſdain; that I may never deſpiſe any of thy creatures, nor prefer my ſelf before others, but ever ſeem little in my own eyes, to think the beſt of others, and judge the worſt of my ſelf.

Inveſt me (Moſt Holy Father) with the wedding Garment of thy beloved Son, the Supernatural Vertue of Heavenly Charity, that I may love thee, my Lord God, with all my heart,

heart, with all my ſoul, and with all my ſtrength; that neither life, nor death, proſperity nor adverſity, nor any thing elſe may ever ſeparate me from thy love. Grant that all inordinate affections to the tranſitory things of this world, may daily decay in me, that thou alone mayſt be acceptable to my ſoul.

O my moſt gracious God, give thy ſervant an humble, contrite, and obedient heart, an underſtanding alwayes imployed in honeſt and pious cogitations, a will tractable, and ever prone to do good; affections always calm and moderate; a watchful cuſtody over my ſenſes, that by thoſe windows no ſin may enter into my ſoul, a perfect government of my tongue, that no corrupt or unſeemly language may proceed

from my lips, that I may never slander, or speak ill of any whomsoever; that I may not busie my self in the faults and imperfections of others, but wholly attend to the amendment of my own.

And finally (most loving Lord) so long as I am detained in this prison of my body, let this be my comfort, that being free from all secular cares, I may wholly devote my self to thy service, and only give entertainment to thy heavenly doctrine, and to the good motions and inspirations of thy holy Spirit. In these sweet exercises let me pass the solitary hours of my tedious confinement, with patience, expecting the shutting up of my dayes, and a happy end of this my miserable life.

And grant, O my Lord and God, that when this my earthly taber-

tabernacle ſhall be diſſolved, through true contrition, and the vertue of the Sacraments of the holy Church, I may be reckoned in the number of thoſe bleſſed ſouls, who through the Merits and Paſſion of thy dear Son, are held worthy to reign with thee, and to enjoy the glorious ſight of the bleſſed Trinity, Father, Son, and Holy Ghoſt; to whom by all creatures in Heaven and Earth, be rendred praiſe and thanksgiving, world without end. *Amen.*

O Lord my God, O Lord my God, poſſeſs my ſoul, poſſeſs my ſoul, poſſeſs my ſoul.

A Summary of Acts, daily and duely to be repeated by every good Christian; and may be vocally or mentally enlarged, according to the Devotion of the pious Practiser.

1. ADdress to God, with an Act of Humility. 2. Adoration and Contemplation of Gods Presence. 3. Theological Virtues: Faith. 4. Hope. 5. Charity, or love of God above all things. 6. Contrition and Purpose of amendment. 7. Resignation and Conformity with Gods will. 8. Pardon of injuries. 9. Thanksgiving. 10. Purity of intention. 11. Union with

with Christs merits. 12. Petition of our Ladies assistance and blessing, with the suffrages of Saints.

1. Almighty everlasting God,
I poor and wretched earthly clod,
2. Humbly adore Thee present here
In Earth, in Heaven, and every where.
3. I firmly do believe in Thee,
O prime and soverain Verity.
4. I hope in thy sure promises,
The earnest of my Happiness.
5 I hate the World and all its pelf,
And love Thee only for thy self.
6. Though neither Heav'n nor Hell were meant,
For my reward, or punishment;
Yet from the bottom of my heart,
Now wounded with thy healing dart,

I am sorry t'have offended Thee,
So good a God, who dyedst for me.
O! rather let me chuse to dy,
Then re imbrace what now I fly.

7. Come health, come sickness, praise or scorn,
Wealth, want, life, death, come Rose or Thorn.
Let still my unconcerned mind
Be to thy holy will resign'd:
That's my fixt center, where I grow,
Whil'st withering Creatures come and go.

8. Taught to forget and to forgive
By Christs last breath, whence sinners live;
In those deep wounds, where Mercy lies,
I bury all wrongs and injuries.

9. Ac-

9 Accept, Lord, as the Widdows Mites,
Due thanks for all thy benefits.
10. I offer to thy greater Glory
The actions of this day, yet sorry
They are so vile through my demerits,
Unite them with Christs precious merits:
Whose Virgin - Mother's helping hand,
And blessing humbly I demand;
With th'ayd of all Saints, who praise Thee
Now and for all Eternity.

Amen.

A Teſtament of the Soul, to be made by a good Chriſtian every Day.

In nomine Domini, Amen.

I Bequeath my Soul to God, my Body to the Earth, Rottenneſs, and Worms.

I abandon freely all temporal goods, which are but meer vanity.

I repent me with all my heart, of my ſins, and that for the love of God.

I pardon with my heart and ſoul all my Enemies.

I believe in God, one in Eſſence, and three in Perſons, Father, Son, and Holy Ghoſt; Creator, Conſervator, Redeemer, and Remuneratour, all Powerful, all Good, all Bountiful, all Wiſe; that the ſecond Perſon, who is the Son of God, became man, and dyed upon the Croſs to ſave me; and whatſoever the holy Catholick, Apoſtolick, and Roman Church doth propoſe unto me to believe.

I hope by the bounty of God, through the merits of my dear Saviour Jeſus Chriſt, the remiſſion of all my ſins, and life everlaſting.

I love God for his own ſake alone, with all my heart, with all my ſoul, and with all my ſtrength.

I reſign my ſelf purely, intirely, and abſolutely, to the diſpoſition

of his moſt holy, and alwayes adorable will, being ready to do, and ſuffer, to be healthy, and ſick; to live and dye, when, and after what manner he pleaſes, his holy will be done. *Amen. Amen.*

I recommend my ſoul, and all that I am to the interceſſion of the glorious Virgin *Mary*, my good Mother, and Advocate, to S. *Joſeph*, and my Angel Guardian, and to all the Angels, and Saints of Heaven, whom I moſt humbly beſeech to aſſiſt me at the hour of my death.

For my laſt words I ſay in profound humility, and contrition of heart, *Jeſus Maria*, deſiring to dye in their bleſſed Armes. And when my tongue cannot pronounce theſe holy names, I deſire to do it with my heart

If

If my heart ſhould fail me, with my judgment, I ſay them now for then, with all affection, and poſſible ſubmiſſion. *Jeſus Maria.*

Nos cum prole piâ
Benedicat Virgo Maria.

The Virgin *Mary*, and her Son Grant us their Benediction.

DE-

DEVOUT
And Godly
PETITIONS,
Commonly called
The JESUS
PSALTER.

Anno Dom. 1673.

Advertiſements to the Reader.

BEgin your *Pſalter* with devout kneelling, or at leaſt with bowing to *Jeſus*; and ſay as follows:

In the Name of JESUS, *let every knee bow of the celeſtials, terreſtrials, and Infernalls: and every tongue confeſs that our Lord* JESUS CHRIT *is in the glory of the Father.*

And at the end, either of the firſt five, ten, or laſt fifteen Petitions, ſay:

Our Lord Jeſus Chriſt has humbled himſelf, being made obedient unto death, even the death of the Croſs. Pater Ave Credo. *Our Father,*

ther, &c. Hayl Mary. &c. I Believe, &c.

The first Petition

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Have mercy on me.

JEsu have mercy upon me, and forgive me the great offences, which I have done in the sight of thee.

Grant me grace (Jesu) for the love of thee, to despise sin, and all worldly vanity.

Have mercy on all sinners, Jesus I beseech thee: turn their vices into vertues: make them true observers

servers of thy Law, and lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in Purgatory for thy bitter Passion I beseech thee, and for thy glorious Name, JESU.

O Holy Trinity, one very God, have mercy on me. *Pater Ave.*

The second Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Help me.

JESU help me to overcome all temptations of sin, and the malice of my ghostly enemy.

To

To spend my time in vertue and labour acceptable to thee.

To repress the motions of my flesh, in sloth, gluttony, and uncleanness.

To have my heart enamoured of vertue, and of thy glorious presence.

To have good name and fame (Jesu) to thy honour, and my own comfort.

Have mercy on all sinners, *&c.* as before, page 423.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Strengthen me.

JESU

JESU strengthen me in soul and body to execute the works of vertue to the pleasure of thee, whereby I may come to eternal joy and felicity.

Grant me a firm purpose (most merciful Jesu) to amend my life, and to make recompense for those years which I have mispent to thy displeasure, in evil thoughts, delectations, consentings, words, works, and evil customs.

Pardon the breaches of thy Commandments, whereby I have deserved damnation, and thy enmity.

Make my heart obedient to fulfil thy will, and ready to do for thy love, the works of mercy.

Grant me the seven gifts of the Holy Ghost, the eight Beatitudes, the four Cardinal Vertues, and in receiving the Sacraments devoutly to dispose me. Have

Have mercy on all sinners, *&c.* as before, page 423.

The fourth Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Je u, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Comfort me.

JESU comfort me, and give me grace to have my greatest joy and pleasure in thee. Send me heavenly affections, and wishes of thy glory.

Ravish my soul with burning desire of thy heavenly joy, where I shall everlastingly dwell with thee.

Grant

Grant me ſweet (Jeſu) contempt of all damnable pleaſures full of ſin and miſery.

Grant me remembrance of my ſalvation, with fear of damnation.

Alſo remembrance of thy goodneſs, thy gifts and great kindneſs ſhewed unto me.

Reduce into my mind the grievous ſins whereby I have offended thee.

Grant me the ſpirit of perfect penance, contrition, confeſſion, and ſatisfaction, to obtain thy grace, and from filthy ſin to purge me,

Have mercy, *&c.* as before, page 423.

The fifth Petition.

Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,

Make me conſtant and ſtable.

Jeſu,

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Make me constant and stable.

JESU make me constant & stable in Faith, Hope, & Charity, with continuance in vertue, and will not to offend thee.

Make me often to remember thy Passion and bitter pains, which thou sufferedst for me; and send me perfect patience in all adversity.

Preserve me from pride, anger, envy, coveteousness, and from all offences to thy Laws contrary.

The Catholick observances of the Church make me to keep truly.

Make

Make my soul to holy doctrine obedient, and to things pertaining to its salvation, for the love of thee.

Suffer no false delight of this deceivable life, by fleshly temptation, or fraud of the fiend to blinde me.

To the hour of my death my senses, Jesu, keep, I beseech thee.

From excess in speaking, feeding, and working, preserve my frailty.

Have mercy on all sinnners, &c. as before, page 423.

Pater Ave Credo.

The sixth Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Inlighten me with ghostly Wisdom.

Jesu

Iesu, Iesu, Iesu, Enlighten me
Iesu, Iesu, Iesu, with ghostly
Iesu, Iesu, Iesu, Wisdom,
Iesu, Iesu, Iesu,

JESU enlighten me with spiritual Wisdom, to know thy goodness, and those things which are most acceptable to thee.

Grant me grace to give good example with profit to souls, that none be hurt by me, and to help those with good counsel, who have offended thee.

Make me to proceed from vertue to vertue, until such time as *I* shall clearly see thy Majesty.

Let me not return to those sins which *I* have sorrowed for, and whereof by confession have accused me.

The horrible sentence of endless death, the terrible judgement of damnation, thy wrath and indig-

dignation, (merciful Lord) let never fall upon me: but let thy mercy, and thy merits, (my Saviour) ever be between them and me.

Have mercy on all sinners, &c. as before page 423.

The seventh Petition.

Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,

Grant me grace to dread thee.

JESU grant me grace invardly to dread thee, and to avoid those things whereby I may offend thee.

Thy

Thy blessed Mother be Mediatress for me, and purchase me a contrite heart, for that I have offended thee.

Remove my sinful dispositions, which dull my heart, and like lead oppress me.

All thy Saints pray for me, that I be not separated from thee, and their blessed fellowship in thy heavenly City.

Let me not forget (good Lord) the riches of thy goodness, of thy patience, of thy long-sufferance, and benignity.

Let the threats of eternal torments, which shall fall upon sinners, the loss of thy love and heavenly inheritance ever fright me to offend thee.

Suffer me not to lie in sin, but call me soon to penance; when I have displeased thee, have mercy on me. Have

Have mercy on all sinners, &c. as before, page 423.

The eighth Petition.

Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,

Grant me grace to love thee.

JESU grant me grace truly to love thee, for thy endless goodness, and for those gifts which *I* have received, and trust to receive of thee.

Lord, when *I* offend, smite me not with sudden death, *I* beseech thee.

Let

Let the remembrance of thy kindness and patience, conquer all malice & wretched desires in me.

Draw me (Lord) to thee, by perfect love and charity.

By breaking thy Commandments I have despised thee: Grant me, good Lord, in keeping them, as greatly to honour thee.

From lesser sins, that I fall not into greater, Lord preserve me.

Do with me according to thy mercy, and not after my misery: withdraw the sword of vengeance, for thy great mercy and pitty.

Grant me, Lord, to be the child of salvation, in body and soul to have glorification, clear sight and fruition of thy Divinity, and ever to see the glorious Trinity.

Have mercy, &c. as before, page 423.

The

The nineth Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Grant me grace to remember my death.

JESU grant me grace to remember perfectly the danger of my death, and the great account which I must then give to thee: and so dispose me that my soul be acceptable to thee, by the intercession of thy glorious Mother, the B. Virgin *Mary*.

Then with the assistance of S. *Michael* the Arch-angel, deliver me from the danger of my ghostly enemy. And thou (my good Angel)

I beseech thee then to help me.

Then, good Lord, remember thy mercy: and for mine offences turn not thy lovely face from me.

O my Lord, be a merciful, kinde, and meek judge unto me at that dreadful hour. That I may not hear the rigour of thy righteousnes, therefore do I appeal to thy mercy.

Thy mercy exceeds thy judgement, and to us sinners it is salvation, when we cry heartily to thee.

At that dreadful hour help us most merciful Lord, who for that time do now call for mercy.

Have mercy on all sinners, *&c.* as before, page 423.

The tenth Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Send me here my Purgatory.

Jesu,

Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,

Send me here my Purgatory.

JESU send me here my Purgatory, and preserve me from those torments of fire, which ever shall punish sin and iniquity.

Let full hope of thy help ever abide in me, that *I* never fall into desperation of thy endless mercy.

Mother of God, Patriarks, Prophets, Apostles, Evangelists, Martyrs, Confessors, Virgins, Widows, and Innocents, *I* offer my self to your favour, and beseech you to pray for me, and at my passing help to protect me.

With thy Sacraments, Lord, then comfort me, and to thy Kingdom bring me.

My

My Lord Jesu, crucified for me, by the merits of thy glorious Passion, I beseech thee, grant me these Petitions, which I have asked of thee.

Have mercy, &c. as before, page 423.

Pater Ave Credo.

The eleventh Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Grant me grace to flye evil company.

JESU grant me grace to fly evil company, and when I come among them, for thy glorious Passion I beseech thee to preserve me,

me, that no occasion of mortal sin overcome me, and send me spiritual comfort by such as be true lovers of thee.

Keep my mouth (good Lord) from slanderous speaking, lying, false witness-bearing, cursing, swearing, uncharitable chiding, dissolute laughing, and words of vanity.

Make me (O Lord) with dread to remember, that thou presently hearest me, who of all my words shall judge me.

Suffer not my heart to be light of credit in hearing detraction, rancor, ire, and obloquy.

Jesu, repress in me all inordinate affection of carnality, and wherein I have offended, I humbly ask mercy of thee, and beseech thee for help to all that cry to thee for mercy.

Thy

Thy power protect me, thy wisdome direct me, thy fatherly pitty correct me.

Send me a vertuous life, and blessed ending, and thy Passion preserve me from everlasting damnation, and terror of mine enemy.

Have mercy on all sinners, *&c.* as before page 423.

The twelfth Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Give me grace to call for help to thee.

JESU grant me grace, and especially in the time of temptation, to call for hel to thee, and then with faithful minde to remember thy passion, which thou sufferedst for me.

Then, most merciful Lord, keep my soul from consent to sin, for very true love of thee, then let sin appear odious and abominable to me.

Let the remembrance of the horrible pains of hell and damnation, with the merits of thy meek patience, through charity and chastity, mitigate all proneness to sin and frailty in me.

In my temptations, Lord, *I* beseech thee help me for the tender love, that thou didst shew to thy Mother, and she to thee.

Repell the power of my adversaries,

saries, who intend my damnation and eternal misery.

Inhabit my soul, O Saviour, which with all humble subjection, desireth thy blessed presence and amity.

Make me pure in spirit, meek in speaking, patient in suffering, hungry of righteousness, and merful to all in misery.

Make me peaceable in conversation, clean in heart with holy meditation, and joyfully to suffer persecution in the cause of thee.

Let all my powers and desires be ruled according to thy will, and all my petitions ordered to thy wisdom, and my own eternal profit and felicity.

Have mercy on all sinners, &c. as before, page 423.

The thirteenth Petition.

Jesu, Jesu, Iesu,
Jesu, Jesu, Iesu,
Jesu, Jesu, Iesu,
Jesu, Jesu, Iesu,
Jesu, Jesu, Iesu,
Jesu, Jesu, Iesu,
Jesu, Jesu, Iesu,
Jesu, Jesu, Iesu,
Jesu, Jesu, Iesu,
Jesu, Jesu, Iesu,

Make me to persevere in virtue.

JESU make me perseverant in the blessed service of thee.

In holy custom and vertuous imployments, Lord keep my soul and body.

Make me flye sinful delectations, and patiently suffer injuries and rebukes, in recompence of my disobedient heart to thee.

Provide (good Lord) that life for me which thou knowest most to thy honour, and to my eternal felicity.

Fill

Fill my heart with contrition, and mine eyes with tears, that I never be forsaken of thee.

Awake my dull soul from sleep of sin, and send me heavenly help (my blessed Saviour) to overcome the old Serpent with all his crafts, by exercise of vertue and thy special grace.

The Angels of light deliver me from the angels of darkness, and their cruelty.

Let thy obedience, Lord, make recompence for my obstinacy, thy abstinence for my superfluity, thy meekness and thy patience, for my pride, anger, and enmity: Thy charity for my malice, thy devotion for my dullness, thy loving heart for my unkindness, thy holy death for my wretched life, and for all my misery.

Have mercy, &c. as before, pag. 423.

The fourteenth Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Grant me grace to fix my minde on thee.

JESU grant me grace, especially in the time of prayer, to fix my minde on thee, and then to remember my wretchednes, and faithfully to call for help on thee.

Then also to remember the perils of body and soul, which I have escaped, and the benefits I have received, through thy great charity: and with all my heart Lord, then to give laud to thee.

In this prayer I thank thee for

all

all the creatures which thou hast made to help man, and that thou hast made him to thine image, finally in thy glory to enjoy thee.

The motions of my running minde, the desire of my unstable heart, in the time of prayer, stop and stay I beseech thee.

Repress the power of my ghostly enemy, who then draws my minde from heavenly thoughts, to many imaginations of vanity.

With the band of thy fervent love, then I beseech thee to inclose me, strengthen me in thy power, and with thy goodness glad me.

Keep me so exercised in good works, that my prayers may be acceptable to thee.

Hear now, sweet Saviour, hear now the voice of a sinner, who would fain love thee, and with the heart as greatly please thee,

as ever it hath offended thee.

Jesu save mine Enemies from thy enmity, and forgive all them that have offended me, as I would be forgiven in those things, whereby I have offended thee.

Lord help all those who have holpen me, or prayed for me, or shewed me any deed of pitty.

Thy grace, O Lord, and the merits of thy precious blood, defend me from the striking Angel, and the spirit of pestilence, and make him to over-pass me.

Have mercy on all sinners, *&c.* as before, page 423.

The fifteenth Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,

Grant me grace to order my life to thee.

Jesu

Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Jesu, Iesu, Iesu,
Grant me grace, &c.

JESU give me grace to order my life, and the works of my body and soul, with actual intent, finally to thee, and to the reward of thine infinite joy, and eternal felicity.

The water and blood which ran from thy blessed heart, wash my soul from sin and iniquity, and purchase me abundance of grace, faithfully to serve thee.

O my Lord, my life, my might and my sight, lead me, and speed me in the pilgrimage of this mortality.

Grant me Lord, by the merits of thy sacred passion, whatsoever thy wisdom knows most needful for me, which my miserable life is

not worthy to obtain of thee.

At the hour of my death, when when I shall be accused before thee; For that death which thou sufferdst for sinners, have mercy on me.

Break my froward heart, and make it obedient to thee. From sudden and unprovided death, Lord preserve me.

Grant me grace to depart with contempt of the world, and with a joyful heart to come to thee.

Let the remembrance of thy passion make me joyfully suffer temptation and tribulation for the love of thee.

Make me to love that immortal glory, and endless felicity, which is ordained in thy heavenly Kingdom for thy servants.

By the vertue of thy Incarnation, Nativity, Passion, and Resur-

surrection, grant me these supplications, which I have made unto thee.

Finally, O sweet Jesus, I beseech thee, that this invocation and Psalter of thee, by the intercession of thy most intirely beloved Mother, may purchase me good life, and a blessed ending, free from debt and deadly sin, and after my death, everlasting life, with endless bliss and felicity.

Have mercy on all sinners Jesu I beseech thee, *&c.* as before, *pag.* 423.

Pater, Ave, Credo.

Our Father, *&c.*

Hayle, *&c.*

I Believe, *&c.*

The Manner to serve a Priest at Mass.

The Clerk must kneel at his left hand; and answer him as follows.

P. INtroibo ad Altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me Deus,& discerne causam meam, de gente non sancta ab homine iniquo & doloso erue me.

C. Quia tu es Deus fortitudo mea, quare me repulisti, & quare tristis incedo dum affligit me inimicus?

P. E-

P. Emitte lucem tuam, & veritatem tuam : ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in tabernacula tua.

C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara Deus, Deus meus: quare tristis es anima mea, & quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, & Deus meus.

P. Gloria Patri, & Filio, & Spiritui sancto

C. Sicut erat in principio, & nunc & semper, & in sæcula sæculorum, Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Ad-

P. Adjutorium noſtrum in nomine Domini.

C. Qui fecit cœlum & terram.

P. Confiteor Deo, *&c.*

C. Miſereatur tui omnipotens Deus, & dimiſſis peccatis tuis, perducas te ad vitam eternam. *P.* Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ ſemper Virgini, beato Michaeli Archangelo, beato, Joanni Baptiſtæ, ſanctis Apoſtolis Petro & Paulo, omnibus ſanctis, & tibi Pater, quia peccavi nimis cogitatione, verbo & opere; *(knock your breaſt and ſay)* Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam ſemper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptiſtam, ſanctos Apoſtolos Petrum & Paulum, omnes Sanctos, & te Pater orare

orare pro me ad Dominum Deum noſtrum.

P. Miſereatur veſtri, *&c. C.* Amen.

P. Indulgentiam, abſolutionem, *&c. C.* Amen.

P. Deus tu converſus vivicabis nos.

C. Et plebs tuo lætabitur in te.

P. Oſtende nobis Domine miſericordiam tuam.

C. Et ſalutare tuum da nobis.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiſcum. *C.* Et cum ſpiritu tuo. *P.* Kyrie Eleiſon. *C.* Kyrie Eleiſon. *P.* Kyrie Eleiſon. *C.* Chriſte Eleiſon. *P.* Chriſte Eleiſon. *C.* Chriſte Eleiſon. *P.* Kyrie Eleiſon. *C.* Kyrie Eleiſon. *P.* Kyrie Eleiſon. *P.* Dominus vobiſcum, *or* Flectamus genua.

genua. *C.* Et cum ſpiritu tuo, *or* Levate. *P.* Per omnia ſæcula ſæculorum. *C.* Amen.

At the end of the Epiſtle, whether there be read one, or more, always ſay, Deo gratias; *Then remove the Maſs-book, and ever kneel or ſtand, on the contrary ſide to it.*

P. Deus vobiſcum.

C. Et cum ſpiritu tuo.

P. Sequentia ſancti, Evangelii, *&c.*

Here make the ſign of the Croſs, and ſay, C. Gloria tibi Domine.

Then make reverence at beginning and ending of the Goſpel, and at the Name of Jeſus, *and at the end ſay; C.* Laus tibi Chriſte.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

Here the Clerk is to give wine and water decently, prepare water and

and towel for the Priest, and answer.

P. Orate fratres.

C. Suscipiat Dominus sacrificium de manibus tuis, ad laudem & gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum & justum est.

When the Priest spreads his hands over the Chalice, light the Taper, kneel, and hold up the Priests Vestment, till the elevation be past; that done, kiss the Vestment, and so often

ten as you paſs before the B. Sacrament, adore on your knees, and make alſo reverence to the Altar.

P. Per omnia ſæcula ſæculorum. *C.* Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos à malo.

P. Per omnia ſæcula ſæculorum. *C.* Amen.

P. Pax Domini ſit ſemper vobiſcum.

C. Et cum ſpiritu tuo.

The Clerk muſt take the Pax, *and kneeling, give it the Prieſt to kiſs, where the cuſtom is.*

P. Pax tecum.

C. Et cum ſpiritu tuo.

Pauſing a little, riſe, give the Pax *to the audience, obſerve order of calling and years, then give wine and water to the Prieſt, and if there be any Communicants, provide*

Towel

Towel and Wine, and say Confiteor. *After they have received, give them Wine, remove the Book, take away the Towel, and put out the Taper.*

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum. *C.* Amen.

P. Ite missa est, *or* Benedicamus Domino. *C.* Deo gratias.

Note, that in the Mass for the Dea, the Priest saith not Ite missa est, *but P.* Requiescant in pace. *C.* Amen.

Remove the Book, if he leave it open, kneel, and take the Priests blessing, arise, and say at the beginning of the Gospel. Gloria tibi Domine.

At the end say, Deo gratias.

Put out the Candles, and lay up all

handsomly; and if you have leasure, meditate a while, and say the Prayer following.

A Devout Prayer to our Lord Jesus Christ.

GLory, Honour, and Praise be to our Lord Jesus Christ; may all the world adore thee; blessed be thy holy Name, who for us sinners vouchsafedst to be born of an humble Virgin; and blessed be thine infinite goodness, who diedst upon the Cross for our Redemption.

O Jesu, Son of God and Saviour of mankind, have mercy on us, and so dispose our lives here by thy grace, that we may hereafter rejoyce with thee for ever in thy heavenly Kingdom. *Amen.*

FINIS.